



the **Instructor**

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the Instructor

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Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.



OUR COVER

Our cover picture this month is that of Sister Elizabeth Odette McKay Hill, wife of our beloved Superintendent, George R. Hill and mother of Elizabeth Hill Boswell of Portland, Oregon; Dr. George Richard Hill, head of the department of fuel technology at the University of Utah, and David McKay Hill, now studying for his doctor's degree, in the field of geology, at the University of California at Berkeley, California.

Sister Hill is also the sister of President David O. McKay and Thomas E. McKay, Assistant to the Council of the Twelve.

The members of the Deseret Sunday School Union are proud, at this time when we honor all mothers, to honor Sister Hill as an ideal and exemplary wife and mother. (See page 132)

Photograph by F. Erle Bond

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CONTENTS

Editorials:

President David O. McKay—Milton Bennion	129
Who Suffers Most?—Milton Bennion	130
In Loving Memory of Our Departed Leader—Harold Lundstrom	131
Tribute to a Gracious Mother—Elizabeth Odette McKay Hill—Marie Fox Felt	132
Mother's Day Address—Melvin J. Ballard	134
A Hymn to the Seed of Ephraim and Manasseh—President J. Reuben Clark, Jr.	136
Parent and Child—Lorna C. Alder	139
Saviors On Mount Zion—Carl J. Christensen	140
Little Britches—Book Review—Milton Bennion	142
Never, Never, Tell A Lie—Poem—Carolyn Maw	143
Living With Great Minds Through Memorization	144
Colored Pictures	Center Spread

"Stephen Before the Council"

"A Hungry Woman Shares Her Bread"

Departments:

Superintendents—"The Use of the Scriptures and the Manual in Sunday School"	145
Secretaries—"Change in Method"	146
Librarians—"Chicago Stake Thrilled by Response at Union Meeting"	147
Music—Suggestions on the Hymn of the Month	148
Sacrament Music and Gem	148
Teacher Training—"Commencement is a Beginning—Not an 'Endment' in Teacher Training"—Dr. H. A. Dixon	149
Ward Faculty—"Special Aids to Teaching"—Edith Bauer	150
Lesson References for the Month of July	154
Junior Sunday School—"Faith and Respect for Others"—Eva May Green	155
Humor, Wit, and Wisdom	159
Memorial to A Prophet—Tribute to His Mother—Loa Gene Curtis	160
Hearthstone of the Memorial Cottage—Vermont	Inside Back Cover
He's Smiled At Years of Service—By Wendell J. Ashton	Back Cover

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THE DESERET SUNDAY SCHOOL UNION

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EDITORIALS

By Milton Bennion

President David O. McKay



DAVID O. MCKAY

No officer or member of the Latter-day Saints Church is better or more favorably known than is President David O. McKay. He has served the Church as a missionary and one of its leading educators for more than fifty years, and as one of the general authorities for forty-five years. It has been manifest from his youth that he is a born leader.

We were associated with him as students and fellow classmates at the University of Utah more than fifty years ago. During those years he was an outstanding student, a leader in student activities, and president of the graduating class of 1896. He still functions in that capacity in the University Alumni Association.

On returning from his first mission to Great Britain he became a leader in the Sunday School superintendency of Weber Stake. When called to the Apostleship in 1906 he was also head of the Weber Academy, now the Weber College.

President Joseph F. Smith chose him as a member of the General Superintendency of all the Sunday Schools of the Church in recognition of his superior qualifications for this office. His wisdom and administrative abilities were relied upon throughout his association with President Smith. Following the passing of President Joseph F. Smith his first assistant, David O. McKay, was appointed General Superintendent

of the Deseret Sunday School Union. He was retained in this office until after he was appointed a member of the First Presidency.

His interest in Sunday Schools and religious education, from the Cradle Roll to the oldest member of the Church, has never relaxed. His leadership of more than thirty years in the administration of Sunday Schools has been a major factor in their development. His idea of what a Sunday School should be like is approached in a few wards and branches. It is still the ideal that the officers of the Deseret Sunday School Union are striving to realize throughout the Church.

The Latter-day Saint Church is a teaching institution. It has been so recognized from the beginning. This is the primary function of the missionary system, of the auxiliaries, and of the Church Board of Education which has supervision of the Church university, colleges, institutes of religion, and seminaries.

These purposes have been recognized by all the presidents of the Church. All have taught from the pulpit, the press and by private counseling. David O. McKay is, however, the first president who made teaching his profession. His training and teaching experience will be of great value, especially to all teachers and students in the seminaries and institutes of religion of the Church.

The sacramental functions of the Church call for spiritual leadership that they may not deteriorate into merely perfunctory ceremonies—largely meaningless. This calls for a high degree of spirituality and teaching skill on the part of

those that administer these ordinances, both without and within the temples of the Church. The thousands of young people who have been married for time and eternity by President McKay in the temples of our God attest the rich spirituality which he gives to these ordinances.

A president of the Church has many responsibilities that have to do with finance—the millions required for the support of the missions, the educational system, welfare and worship, in-

cluding construction and maintenance of buildings needed to carry on these activities through both prosperous and depression years. All this calls for great wisdom and foresight.

It is characteristic of those called upon to bear all these great responsibilities that they be humble seekers after wisdom and the guidance that God alone can provide.

This is the meaning of the prophetic office.

Who Suffers Most?

A WORLD of unwarranted aggression and constant threat of war is sure to bring a great deal of sorrow in its trail. Those suffer most who are most sensitive to human misery, and most devoted to human welfare. Did not Jesus Christ weep over the sins of Jerusalem and the impending peril that awaited its inhabitants? Did not Jeremiah, some centuries earlier, lament over the prospect of the captivity of the Jews?

Now that the youth of the nations are being called upon to risk their lives in defense of freedom, who can suffer greater sorrow than their mothers? What can be done to help them to bear this sorrow? This requires something far more significant than mere words. The integrity of the young people themselves, their loyalty to God and all that his name implies, is the greatest of all sources of comfort to their mothers. Departure from these standards is often more distressing than is loss of life. If, under stress of most unfavorable circumstances, a youth gives way to temptation, who in this life is more ready to forgive and seek redemption of the wayward than is his mother?

Among eminent statesmen Abraham Lincoln was noted for his understanding of the plight of erring youth and of the distress of their mothers. He was criticized severely by some generals who served under him as commander-in-chief, because they thought he was breaking down the discipline of the armed forces. This is to be expected of men whose chief business in war is killing. Lincoln was too much of a humanitarian to succumb to this attitude. His most profound sympathies were also extended to mothers whose

sons had fallen in battle. His letter to one such mother has become a classic in American literature:

*Executive Mansion
Washington, November 11, 1864*

*Mrs. Bixby, Boston, Massachusetts
Dear Madam:*

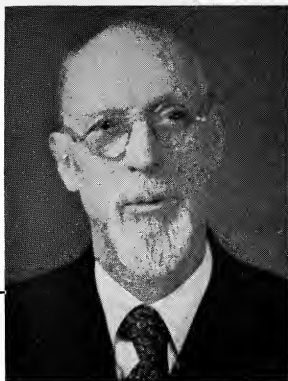
I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts, that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

*Yours very sincerely and respectfully,
Abraham Lincoln*

It is our fervent prayer that no more mothers may have to sacrifice even one son upon the field of battle. If, however, such a misfortune is unavoidable, may the words of Abraham Lincoln be of some comfort to them. Latter-day Saint parents may also have hope of a happy reunion without end in the worlds to come.

IN LOVING MEMORY OF OUR DEPARTED LEADER

By Harold Lundstrom



PRESIDENT GEORGE ALBERT SMITH

A FEW minutes after the world had been told by press and radio that death had come to President George Albert Smith, in his modest home up on Yale Avenue, the neighborhood service station operator closed his station and, without stopping to change from his greasy working coveralls, made his way immediately to the President's home to express his love and sadness.

Just as he was about to leave, a telegram of condolence, echoing his own and the nation's great personal loss, arrived from the President of the United States, Harry S. Truman.

We are not concerned here with a biography of President Smith. Instead, we ask: What was his secret that won love and respect from the humble tradesman to his country's chief executives. Where was his strength?

President Smith was by general acknowledgement a touchstone of human conscience. While he lived he ceaselessly worked, and died vindicating the deepest and noblest urge of human nature. Nobility and purity of thought, word, and deed expressed in truth, love, and peace, which he summed up by advising, "Stay on the Lord's side of the line," constituted his criterion of all human conduct.

The fundamentals of his testimony of the divinity of the Lord Jesus Christ and in the literal brotherhood of man and his tirelessly active life derived from the eternal urge of the noblest aspirations of the human family; and by that token he belonged to the world and not merely to the Church of his birth. The spirit of his faith and the example of his life reached the ends of the world.

What he preached and practised is to be found as the very essence of the Gospel of Christ. He insisted on good and pure means for the attainment of good and pure ends, for he

held that unlike means could not produce the right ends.

President Smith honored and adopted the best of every person he met and knew, Latter-day Saint, Jew, or Gentile and, therefore, he was eminently unique in maintaining the

THE UNDERSTANDING HEART

*By Irene Jones**

WHEN life beats hard with stormy hands

And bitter teardrops fall,
When friendless winter chills my soul

And empty echoes call

'Tis then I turn with eager hope

My steps though spent and lame

To find an understanding heart

Where burns a friendly flame.

A heart where gentle wisdom dwells

Compassionate and kind,

Whose faith in God and man has

taught

A like faith to the Blind.

I lay my troubles at his feet

Each trial, each bitter loss

The burdens of a hundred more

He helps us bear the cross.

Consecrated by our Lord

With apostolic light

Consecrated in his soul

He makes our darkness bright.

A loving radiance he sheds

That comes from God to man.

And we who walk in life's long

night

Can see as others can.

Although his tender, loving face

From us is shut apart

We see the gracious wisdom

Of his understanding heart.

We feel the peace within his soul

And know a peace our own.

We hear his silent prayer

And know we do not walk alone.

His faith in us will give us strength

As unseen paths we plod,

Our souls uplifted by this man

In partnership with God.

*The above tribute was written and presented by Irene Jones (one of the 1200 blind of the State of Utah) at President Smith's reception on his seventieth birthday and by request of his family was repeated by Sister Jones at the funeral services of President Smith, April 7, 1951.

highest level of tolerance for his Father's children, his brothers, and sisters which gave him supreme serenity of mind.

He stood for more than sixty years as a high tower of light, inviting his Father's children to share the Gospel and its attendant happiness with him. Too, he endeavored constantly to warn of the tragic consequences to men individually and to the world at large if they would not repent. President Smith's voice, with the passage of time, has and will mingle with the voice of all the great prophets and moral teachers, and will be heard for generations from uncounted pulpits.

Embodying in himself some of the most precious ideals which mankind has inherited, President Smith yet stamped them with his distinctive genius and passed them on to illuminate the road which men must always walk. Indeed, he personified something as old as civilization and as imperishable as life itself. The way of truth, of love, of service, of sacrifice—this is a way which the noblest spirits of mankind have taught. This is the way President Smith taught—the way that all nations and all men must pursue if they are not ultimately to sink into barbarism and bestiality.

President Smith not only preached the truths which men must live by; he not only practised that which he preached, but also, he served as an unfailing guide and counselor to the thousands who came to him. It was his endeavor (and a singularly successful endeavor it was) to infuse into them something of his own passion for solving their varied problems with the inspiration which springs from the loftiest moral idealism of the Gospel of the Savior of Mankind.

TRIBUTE TO A GRACIOUS MOTHER *ELIZABETH ODETTE McKAY HILL*^{*}

By Marie Fox Felt

BEAUTY is the word that best and most accurately describes Elizabeth Odette McKay Hill. At first it is her laughing brown eyes, lovely gray hair, her sweet spirit and gracious manner that attracts. As one is privileged to know her better, her beauty is revealed in the warmth of her friendship, the spirituality that is the foundation of her life, her love for the cultural things life has to offer, and her desire to share all good things with those she loves.

It is little wonder that young George R. Hill fell in love with her the moment that he met her. Both had been students at the Utah State Agricultural College but never at the same time. After graduation George had gone to Cornell to get his doctor's degree and returned in the autumn of 1913 to become head of the botany department at the Utah State Agricultural College at Logan, Utah.

Elizabeth, likewise had been away to school. She had been doing post graduate work at Teacher's College, Columbia University, New York City, during the winter of 1912-13. She too, returned to Logan where she was to be head of the department of Home Economics at the same school.

As is customary each year, a Get-Acquainted Party was arranged for the faculty of the College and among those who attended were George R. Hill and Elizabeth McKay. The date was September 26, 1913. The details of that meeting only they know best but a few weeks later found them engaged. This secret was shared with others at Christmas time of that year and they were married on April 10, 1914 which was also George's birthday.

Their Home is Dedicated

The first home of this fine couple

was at 555 East 5th North in Logan, Utah, a home which they built according to plans made by themselves. Since they desired above all else to have the spirit of our Heavenly Father to guide and enrich their lives, they had their home dedicated to God. It was a sacred and beautiful occasion and much to the joy of both George and Elizabeth, both Patriarch David McKay, Elizabeth's father and Patriarch George Richard Hill, Sr., George's father were present and participated that evening.

The young husband, Dr. George R. Hill, Professor of Botany, soon became Dean of Agriculture at the College, remaining there twelve years.

After their marriage Elizabeth stayed home for a year but later accepted the position of Dean of Women at the Utah State Agricultural College, which position she held until the Spring of 1919 when the imminent arrival of a family necessitated her retirement.

Family Friendships Existed

History tells us that although George and Elizabeth had never met prior to September 26, 1913, their families were not strangers to each other. As young people, the parents of both George and Elizabeth went in the same crowd in Ogden. Frequently young George Hill (later the father of our Superintendent George Richard Hill) escorted lovely Jennette Evans (later Mrs. David McKay, Elizabeth's mother) to socials. Also Elizabeth Nancy Burch (later the mother of George Richard Hill, our Superintendent) and Jennette Evans (later Elizabeth's mother) were in the same school class in Ogden.

All of these wonderful friendships, however, were of little help to the next generation for young David

McKay married lovely, brown-eyed Jennette Evans and settled in Huntsville, Utah. George Richard Hill married Elizabeth Nancy Burch and for a short time lived in Ogden where young George, our beloved Superintendent was born April 10, 1884. When he was five years old his family moved to Springville, Utah—miles apart from attractive Elizabeth McKay who had come into this world on October 30, 1884.

Growing up and Learning

But time has a way of taking care of these things. There was growing up to be done and many things to be learned before romances could blossom.

Elizabeth or Lizzie O., as she was affectionately known to her family, was the fifth daughter and seventh child of David and Jennette Evans McKay. Her father was bishop of the Eden Ward at that time and shortly afterward became the Bishop of Huntsville Ward, a position he held for nearly thirty years.

The Blessings of Home Life

While the office of a bishop is an exacting one, and heavy demands are made, it brings it's blessings and advantages in rich abundance to the bishop's family also. The McKay home became the center of activity for the community both religiously and socially. When the General Authorities of the Church or any other people of importance came to Huntsville, they were guests at the McKay home. The children were allowed to meet and visit with them. They were also allowed to participate in caring for their needs and in making their visit a pleasant one. As a result the children acquired a feeling of being at ease in the presence of learned and important people,

^{*}(See front cover)

and looked forward to the visits of guests.

The McKay home was also the play center for the children of the neighborhood. Everyone was welcome. There were no long, tiresome winter evenings. Instead, the children would gather there and after chairs had been placed around the stove for protective purposes, such games as blindman's buff, charades, etc., were engaged in and everyone had fun.

Elizabeth tells us too that she remembers very well the old rock school house in Huntsville, where on Sunday evenings, Mutual Improvement meetings were held. She would go there with her Mother and hear the many testimonies that were borne and tell how definitely they impressed her. Her Mother was, at that time, President of the Young Women's Mutual Improvement Association. She remembers also that on every Tuesday evening, a preparation meeting for the Ward Y.W.M.I.A. officers and teachers was held in their home.

Jennette Evans McKay, her mother, was an example of orderliness and refinement; Bishop David McKay, her father, of kindness and right. Never was there known to be a difference of opinion as to what the children should do. Never were there any unkind words spoken. High religious and educational ideals were the guide posts there.

Elizabeth was very devoted to her Mother. After completing the public schools she remained home one year to assist her mother, who was in poor health, with the home responsibilities. She said that this year, and later another one which she spent home with her mother for the same reason, were among the choicest experiences of her life.

School Days

She graduated from the Weber Academy in 1904; taught school in Huntsville for one year and also at the Weber College for one year. She graduated from the Utah State Agricultural College with a bachelor's degree in 1909. She remained at the College to teach in the Home Economics Department for two years, returning in 1911 to teach again at Weber College. Following this she went to Teacher's College, Columbia University, for further study during the winter of 1912-13. But 1913 found her again at the Agricultural College in Logan, there to meet her life's companion.

Her Jewels

At this point I am reminded of the story of Cornelia, a woman of ancient Rome. When asked about her jewels, she put her arms around her two sons and said, "These are my jewels." Such is the attitude of both Superintendent and Sister Hill. Their jewels number three, namely a daughter and two sons. They are:

Elizabeth Hill Boswell who holds her master's degree from Teacher's College, Columbia University, New York City and now the wife of Eugene Boswell, living in Portland, Oregon, where her husband is studying for his doctor's degree in the field of psychology at the University of Portland.

George Richard Hill holds his doctor's degree from Cornell University in the field of chemistry. He is now head of the department of fuel technology at the University of Utah. He is married to Melba Parker. They have four children—George Richard Hill IV, Margaret Hill, Robert Parker Hill and Carolyn Hill.

David McKay Hill who received his master's degree at Stanford and is now studying for his doctor's degree in the field of geology at the University of California at Berkeley, California. He is married to Fern Jensen.

In 1925, Brother and Sister Hill moved to Salt Lake City. Dr. Hill had accepted the position of Director of Agricultural Research with the American Smelting and Refining Company. They chose 1430 Yale Avenue as their home where they still reside. Here too, they dedicated their home and have made it a place where the spirit of God is pleased to dwell and does so richly and abundantly. In that home I have felt love, unity, understanding, a high degree of spirituality, a deep appreciation of both family and friends, and the influence of cultural activities and experiences.

From her children we learn much of her understanding, love and devotion as a wife and mother. Always she was there when the children came home from school. Her days were planned so that her time was free when her husband arrived home from work. She interested herself in the activities that her family enjoyed, and encouraged them in their studies. Their home was also open to their friends, and the children felt free to bring large groups of them home from school for week end visits.

Gleanings from Her Children

From George and David we learn that when Dr. Hill was Scout Master of Troop 5 in Logan, Sister Hill used to go along on the Scout trips as chief cook; also that often when their father was away on long trips for the American Smelting and Refining Company, their mother used to get all the children in the 1925 Packard and drive them up to Huntsville for a visit. "Many a flat tire she had," said George, "but she could change a tire as well as anybody."

Proudly they tell us that, "Mother was once captain of the basketball team at Weber."

Elizabeth, their daughter, tells us that, "she has furnished our home in antiques, many of which she re-finished herself. She also has a beautiful collection of old glass. But despite the beautiful things with which the home is filled, the family has always come first, and living in the home is the important thing. She has never looked anything away from us and we have all had our own door keys from the time we were children. It is wonderful to be trusted as mother and daddy have trusted us."

Varied Activities

Although her home and family have always come first, Sister Hill has maintained an active interest both in Church affairs and in women's groups. She has been president of her Theta Delphian Society and the Classics Club, is a member of the Ladies' Literary Club at the present time, and Vice Captain in the Yale Camp of the Daughters of the Utah Pioneers.

While still at Huntsville, before her marriage, she taught both in Religion Class and Sunday School organizations. From 1905 to 1908 she served as a member of the Weber Stake School Board under Superintendent Thomas B. Evans. In 1914 and 1915 both she and Dr. Hill served as members of the Cache Stake Sunday School Board.

After moving to Salt Lake, Sister Hill served as a member of the Liberty Stake Relief Society Board and in the Stake Presidency of the Primary Association of Liberty Stake. She has also served as class leader of the special interest group in the Yale Ward Mutual Improvement Association and as class leader in charge of the theology lesson in the Relief Society of the same Ward. For

(Concluded on Page 141)



MELVIN J. BALLARD

MOTHER'S DAY ADDRESS DELIVERED IN THE SALT LAKE TABERNACLE*

By Melvin J. Ballard

THERE is a passage in our Scriptures which the Latter-day Saints accept as divine: "This is the glory of God—to bring to pass the immortality and eternal life of man." Likewise we could say that this is the glory of men and women—to bring to pass the mortality of the sons and daughters of God, to give earth-life to the waiting children of our Father. We desire not only to speak words of praise for the mothers of the past, but we also desire to glorify motherhood itself, and to draw such lessons from the worthy mothers of the past as shall inspire the mothers of the present and plant deep in the hearts of the mothers of the future an abiding faith in the great mission of woman in the world. The greatest mission of woman is to give life, earth-life, through honorable marriage, to the waiting spirits, our Father's spirit children who anxiously desire to come to dwell here in this mortal state. All the honor and glory that can come to men or women by the development of their talents, the homage and the praise they may receive from an applauding world, worshipping at their shrine of genius, is but a dim thing whose luster shall fade in comparison to the high honor, the eternal glory, the ever-enduring happiness that shall come to the woman who fulfils the first great duty and mission that devolves upon her to become the mother of the sons and daughters of God. The jewels in her crown, the stars that shall glisten in her diadem, in time and in eternity, shall be the sons and the daughters to whom, through the blessing of the Lord, she has been instrumental in not only giving earth-life, but in bringing them, through care and devotion and faithfulness, into the paths that God has appointed for his children to follow.

We do not mean to imply that the whole burden and responsibility is

performed when earth-life is provided. This is but the beginning of the responsibility of mothers. I grant you that there are many who approach the great responsibility of motherhood with fear and timidity, because of its dangers to the physical life of the mother, because of its pain, its sorrow and its distress; but in the very nature of things, if God should lighten the burdens, the sorrow, and the pain of child-bearing, he would endanger the enduring love of the mother for her children. There is nothing worth while we obtain unless we pay the price for it. That which is given to us freely, we consider of little value, and so, because a mother goes into the valley of death, lays her life upon the altar to bring life into the world, and because through the rearing of the children who come to her, she spends many sleepless nights, denies herself the personal pleasures of life, devotes herself with patience and care and strength almost more than she has, to the welfare of her children—this is what makes her love them. For where her treasure is, there her heart is, and the greatest treasure a woman has she gives in her service, her life itself. All that she has, she gives for her children, beginning with the great ordeal of bringing them into this life. That is why her heart goes out toward them. That is why she loves them with an enduring love that never fails. That is why she is one exemplification in the world of the love of God for men. Someone has said that he could not come, and so he sent mothers. It is also stated in the Scriptures that a woman may forget her nursing child, and yet the Lord cannot forget us. He therefore likens his love for us unto the love of the mother for her nursing child. So the sorrow, the pain, and the price that mothers have to pay to bring children into the world and to care

for them are all essential that the love of mother may survive.

I am grateful that so far as the mothers of the past are concerned they have not been afraid to pay the price. I pray that the mothers of the present shall also be willing to pay the price for the reward of children, the blessing they bring to us here and now, and the knowledge which we have that they are but the beginning of the dominion, the kingdom over which faithful men and women shall preside through the endless ages of eternity, by reason of the continuation of the marriage relations, husband and wife, parents and children. This little group whom God has blessed us with, here and now, become just the beginning of the glory that will be ours, if we are faithful.

I think the revelations which Jesus Christ gave through the Prophet Joseph Smith concerning motherhood are the greatest contribution the world has ever received on this subject; for it was, so far as I know, never taught before in the history of the world that not only have we a Father in Heaven, but we have a Mother there also. No matter to what heights God has attained or may attain, he does not stand alone; for side by side with him, in all her glory, a glory like unto his, stands a companion, the Mother of his children. For as we have a Father in heaven, so also we have a Mother there, a glorified, exalted, ennobled Mother. That is a startling doctrine, I recognize, to some folk, and yet we ought to be governed by reason in giving consideration to this doctrine which is a revelation from God.

Then let me say to you, if we shall examine all the forms of life that we

*This address by Melvin J. Ballard has been reprinted by permission from the recent book, "Sermons and Missionary Services of Melvin J. Ballard," compiled by Bryant S. Hinckley.

are acquainted with, from the highest to the lowest, we shall not find an existent form without a mother, not one. There is no life, not only in this world, without a mother; there is no life in the realms that are above and beyond us, unless there also is a mother. Motherhood is eternal with Godhood, and there is no such thing as eternal or endless life without the eternal and endless continuation of motherhood. So we believe that the bonds by which we are united here as husband and wife—by and through the authority of the Holy Priesthood by which men and women are sealed for time and all eternity—will be perpetuated and will endure throughout the ages that are to come. Those who thus attain unto this glorious state and come into the celestial kingdom of God shall have it made possible that unto them and their posterity, there shall be no end but endless increase, eternal motherhood; and then, not that degree of pain and sorrow and distress that we know here and now, for we shall have learned much. We shall have come to a broader understanding, greater appreciation, and increased capability by which we shall be able to perform that great service and mission for intelligences, that has made God what he is and makes his glory.

As I have said, no matter what the glories of women are the universal testimony of those women who have attained fame is that it is as nothing after all, compared to the joy of motherhood, the blessing of children. Many of them have expressed this after having partaken fully of all the glories and joys and homage of the world, that they would gladly exchange it all for the glory and blessing of motherhood. God bless those mothers who are not yet permitted through no fault of their own to be mothers in very deed, but who are nevertheless mothers at heart. The Lord looks upon the hearts of men and women, and their intent, and they shall be judged according to their will and their desires. Such mothers shall not go through eternity childless. There are born into the world countless thousands of children who die in their infancy whose mothers unfortunately shall not be worthy to go where these children shall be when, as little infants, they come up in the resurrection from the dead in their infant state to be, of necessity, under the care and direction of a loving mother until they grow to maturity; and no doubt worthy women who have not been granted the privilege of motherhood, shall

have their hearts satisfied in the adoption and in the eternal right and possession of these motherless children. So there is hope for all men and women who are unfortunate in this respect. But woe to the woman who, having the opportunity and privilege, repudiates the obligation of holy matrimony, the great responsibility that rests upon her, who violates a promise and an agreement which undoubtedly we made to our Father before we left the courts of glory, that we would do our best, would perform our part. One of the great



Drawing by Goff Dowding
FAME IS NOTHING
Compared to the Joy of Motherhood

obligations that was upon us was to keep the first great commandment that God gave to man—to multiply and replenish the earth. We who slight that obligation, who wilfully, maliciously, and premeditatively debase these glorious bodies endowed with their wonderful creative powers, and make them mere harps of pleasure, shall come to reap distress and sorrow in this life, and condemnation when we meet the accusing finger of those whom we might have given the glorious opportunity of coming into this life. About the throne of our Father are his children whose numbers are fixed and have not been changed or altered from the beginning, so far as those who were to come to this earth are concerned; for they were seen, even from the days of Adam, the host of the unborn. They have cried around the throne of the Father night and day for the privilege of coming into earth life, and they seek that opportunity today. May none of the mothers of this Church slight nor neglect those anxious ones, but open the door and give to those worthy sons and daughters of our Father the glorious privilege of coming to earth to obtain glory, honor, blessing, immortality, and eternal life in the presence of the

Father, with the sanctified and the redeemed. Let not the mothers of the present nor those of the future, be swerved from the right path by any environment or circumstance that seems to mitigate against the performance of this duty. Let not poverty bar the way, for if poverty had been a consideration on the part of the mothers of the past, many of us would not be here. Such mothers as those who have borne us were not afraid of poverty; my own dear little mother came from England, trudged all the way across the plains, a girl thirteen years of age, the eldest in the family, and carried her little brother on her back. In early life she united her fortunes with an English boy who had preceded her, with very little of this world's goods, and yet with a firm resolve to serve God and keep his commandments. They were not afraid to pay the price. I think of her sacrifices, inasmuch as she became the mother of ten children; I was her youngest son. How I have appreciated her! I honor and esteem her today, that she did not forget me, that she was willing to pay the price again, that she was willing to come for me, that she remembered me and gave me, too, the chance for earth-life. She has enshrined herself in my heart until I almost worship that mother who with faith in God gave herself in loving sacrifice for her children to care for them and guard them during their young lives, until they reached maturity. Poverty is no bar, and never shall be.

I stood, a few days ago, in the Hall of Fame in the city of Washington. I observed the statues of those illustrious sons of the several states, which had been placed there by the approval of the states as the most worthy examples among their citizenship. As I studied them, one after another, I was impressed with one thing about those illustrious sons of America—the great majority of them had come from the homes of the poor, where poverty was no hurt or detriment, but became the very ladder, the steppingstone by which, through struggles to overcome it, they mounted the ladder of fame. God put into the hearts of the mothers of the present and of the future the courage to perform their part and to reap the approval and blessing and favor of the Almighty in time. Then their reward and their glory are sure in eternity.

May the blessing of the Lord be upon the mothers of the past who are yet with us, the aged who have,
(Concluded on Page 141)



A Hymn to the Seed of Ephraim and Manasseh

By President J. Reuben Clark, Jr.

I. LAMENT AND PETITION

*How long, O Lord, shall the mercy of thy divine face be hidden from thine
erring children!
How long shall Lucifer, the Fallen One, the Father of Lies, warp the hearts and
desires of men!
How long shall Satan's hate drive men's souls to the uttermost depths of his
dominions!
How long shall we be deaf to the sweet and exalting whisperings of thine
everpleading spirit.
How long wilt thou take fully to work out thy purposes and bring to naught
the plans of Perdition.
How long must the sons and daughters of Ephraim and Manasseh wallow in
temptation!
How long shall they walk the earth, bowed low under the weight of sin's
oppression.*

* * *

*Redeem them, O Our Father, from the wiles of that Old Serpent, cursed from
the beginning for his iniquities.
Grant to them thy peace that bringeth relief to the troubled and fearful heart.
Banish transgression from their midst, O Lord, we pray, to their eternal
salvation.
Pour out upon them the blessings bestowed by Father Jacob upon Ephraim
and Manasseh.
And we shall praise thee and thy love and thy mercy forever and ever.*

II. TO THE YOUNG SONS OF EPHRAIM AND MANASSEH

*HEARKEN! Hearken! Ye young men of Israel!
Listen to them who delight to call the Lord their master.
Let thine ears be pierced with a voice of warning.
Let your hearts be filled to overflowing with the Spirit of the All Wise.*

*Let your spirits behold the glory of righteous manhood.
Let thine eyes see the danger that lurketh in the distance*

* * *

*Beware the harlot wherever met, for her garments are filthiness.
Come not in her way, for her speech is foul and deceitful.
Keep her afar off, for her companionship is loathsomeness.
Let thy nostrils not be betrayed by the sweet perfumes that disguise
rottenness.*

*Touch not her lips, for her kiss is corruption.
Yield not to her wiles, for her embrace is death.*

* * *

*Seek ye the fair daughters of Zion, for they are clothed in righteousness.
Note well the way they go, for they follow the paths of the Lord.
Observe how clear their eyes and fair their skin, for they keep the
commandments of the Lord.
Mark how they stand, unblemished and unashamed, fit mothers for thy
children.
See how they walk, erect and unafraid, for no secret sin torments them.
How wonderful are their undefiled bodies wherein are fashioned the forms
of men.
How beautiful are their ways, for they are pure before the Lord.
Woo them in honor and in truth that they may dwell with thee eternally.*

III. TO THE DAUGHTERS OF JOSEPH'S SEED

*AWAKE! Awake! O ye daughters of Zion.
Hear ye the words of the Lord's servants.
That Old Serpent, the betrayer of Eve, crawls amongst you.
He speaks with a flattering tongue, but his words are wickedness.
He is fair to look upon, but beneath his skin is rottenness.
He is clothed in deception and his garments drip with corruption.
Shame attends upon his embrace; foul disease and death lurk after his kiss.
Hearken not to his entreaty, that truth and honor may not flee from you.
He is the maker of fair promises, but his acts are lies.
He is the enemy of righteousness and the destroyer of chastity.
Spurn his treacherous embraces, and rebuke his lecherous solicitation.
Walk ye in the paths of your mothers, reap the blessings that attend upon their
virtues.*

* * *

*How fair is the daughter of Zion whose body is unsullied.
How serene is her brow that houses the pure mind.
How clear is her eye shining with the light of truth.
How beautiful are her cheeks unblushed with shame
How sweet are her lips untasting of forbidden fruits.*

*How lovely are her arms, shaped for the nurturing of motherhood.
How sacred are her breasts, life-fountains for the babes born of her flesh.
How holy is her body for the fashioning of her offspring begot under the
covenant.
How angel-like is her mind, the dwelling place of righteousness.
How priceless is her soul, daughter of God, glorified for the eternities.*

IV. THE HYMNAL SONG OF BLESSED UNION

*How wonderful are the laws and promises of God, for they are true and everlasting.
They bind the earth and the heavens; they make us twain one flesh for time and the eternities.
They will be with us in the morning dawn, and at noonday they will not have forsaken us.
They will gather around us when evening comes and will guard us through the long night.
They will shelter us when adversity threatens our faith; they will preserve us when passion would melt our resolution.
They will be close by us when our joys are full; they will bear us up when our sorrows weigh heavily upon us.
They will sustain the father lest he stumble and fall by the wayside.
They will guard and support the mother that unsullied she may bear our offspring.
They will feed us when our souls enbunger; they will slake the yearning of our spirits' thirst.
They will fail us not in the rewards due our righteousness; nor let us escape the punishments due our wickedness.
They will people our hearth with God's choicest spirits, as we honor our covenant to "multiply and replenish the earth."
They will teach us the path our sons and daughters should tread, for they proclaim only righteousness.
They will engender in our children health of body, mind, and spirit, for they carry the message of eternal life.
They will "lead us not into temptation but will deliver us from evil," for they are divine wisdom.
They will bring joy and exaltation to the fruit of our union, for in them is the full plan of life and salvation.
They will unite for everlasting the family we build, for the priesthood of God has sealed us forever.
We thank thee, O Lord, for this divine knowledge, for it will bless us in all the eternities to come.*

AMEN.

PARENT AND CHILD

By Lorna C. Alder

LATTER-DAY Saint parents strive to have their children grow up to be honest, truthful, free from covetousness, neighborly, and to acquire other characteristics that make them good members of the church and loyal citizens of their community. Spiritual growth is a slow and gradual process. We who would strive to guide the growth of children must be patient and strive to understand motives that prompt the action of children.

Lesson 21 deals with truth telling, and the teacher's objective might be: To help parents realize that truth telling is acquired, not inherited, that the technique of teaching it is gradual and precise; and that the motives (which cause one to be honest or dishonest) must be ferreted out before positive help is given.

Adults very often set standards concerning private property and honesty on a higher level than children are normally able to attain. Too often, tension and conflict result. Remember, that children stumble as they grow morally just as they do when they learn to walk. Who would punish a child as he fails to keep his balance as he learns to walk? A helpful hand is extended; the child is put on his feet again and given encouragement. So let us be helpful when he stumbles morally.

Lesson 22 on covetousness might aim to emphasize the fact that the young child is naturally self-centered and to help parents see their role in helping him, as he develops, to act in the interest of others.

In these lessons, the class might consider these statements:

Children's codes of moral knowledge and conduct are largely obtained from the home. These codes, however, are interpreted in terms of their own personal experience.

Almost every child between the ages of six and ten has had one or

more experiences in taking things which do not belong to him.

Children's desires for clothing, movie going, treats at the corner store, coincide with an increase in stealing.

Parents sometimes curtail a child's allowance or deprive him of money to control behavior—this method may cause children to obtain money by undesirable methods or to engage in other undesirable activities or attitudes.

The objective for Lesson 23, Neighborliness, might be to point out the fact that all human beings seek companionship and to emphasize that children usually treat friends and neighbors as they see their parents treat them.

These statements would be used in discussion:

Young children interpret adult's smiles as an indication of a friendly feeling. They are more concerned with pleasing adults than with approval of their peers.

Young children are not concerned about race, color, and economic status in forming social groups unless influenced to do so by adults. However, children sometimes discriminate against members of another neighborhood just because they are "outsiders."

When children are eleven to twelve years of age, status with peers is usually more important to them than an adult's approval.

At this age a child expects his family to recognize the importance of his friends and his activities.

Lesson 24 could have for its aim: To help parents realize that "learning to pray does not begin with verbalization," but that thought, feeling and meaningful experiences are necessary as a background.

Praying, for a young child, is merely a repetition of words unless par-

ents or teachers lay a ground work by helping the child become acquainted with his Heavenly Father.

How should a young child be introduced to prayer and taught to pray? In Latter-day Saint homes the child sees the family engage in prayer. Young children imitate and readily accept the pattern of group formality without grasping the meaning.

The following are suggestions that parents might use as growing experiences to make prayer meaningful.

Parents and child might spend some time with free, purposeful meditation on the happiness of the day. What are some of the things that the child has been trying for? What has helped or hindered him in gaining his desires? Such meditation is much different for a four or five-year-old than for an adult.

Fortunate is the girl or boy who has a parent who can share in such meditation using a vocabulary natural to the child, and participate in quiet thinking without imposing adult standards.

One other aid in building a background for meaningful prayer is developing an appreciation for the bountifulness of life. Some blessings came to us through love and thoughtfulness of family and friends. What could draw us closer to our Heavenly Father than appreciation of the wonders in this great and beautiful world.

With some of the foregoing background, the following pattern for prayer may be taught:

1. We acknowledge our Heavenly Father by addressing Him.
2. We express our appreciation for blessings.
3. We ask for help, guidance and other blessings.
4. We close our prayer in the name of Jesus Christ.

SAVIORS ON MOUNT ZION

By Carl J. Christensen

A LATTER-DAY Saint was asked by a friend, who was not a member of any particular church, but who had investigated many in a superficial sort of way, to review the distinctive doctrines of the Church of Jesus Christ of Latter-day Saints. One of the doctrines outlined in the discussion was that of genealogical research and the vicarious work for the dead. It was mentioned that all men regardless of when and where they lived on the earth were to be given an opportunity to accept Jesus of Nazareth as the Christ, and if worthy were to be permitted to participate in the ordinances of the gospel through a living proxy. It was pointed out that each member of the church regarded it a duty, obligation, and privilege to do this vicarious ordinance work for all his ancestors and relatives.

After the discussion the friend said: "I congratulate you; yours is the only church I have heard of where the members are as much concerned in saving others as in saving themselves."

This observation is a testimony to the divinity of the Church of Jesus Christ of Latter-day Saints, for "His Church" would most certainly be expected to promulgate and do "His work," and His work in this earth is the redemption of human souls and the bringing of them again into the presence of God the Father so that they might experience eternal progress and joy.

The lesson objectives for this course of study for the month of July should all be chosen to emphasize the duty of each and every Latter-day Saint to dedicate a portion of his time and talents to seeking the identity of his kindred and bringing to them, through temple work, the ordinances of the gospel in which all must participate if they would

enjoy all the eternal blessings the Lord has promised the faithful.

Lessons twenty-two to twenty-six inclusive are informative and interesting, but should be carefully prepared and presented if they are to motivate the student to active genealogical work as well as to inform them regarding this subject. To this end the objectives for these lessons should be carefully chosen and the contents of the lessons should always be aimed at these chosen objectives. The matter of objectives for Sunday School lessons was extensively discussed in the 1951 Sunday School convention. It might be stimulating and helpful to review this discussion in the 1951 *Convention Instructor*.

Each lesson offers the possibility of several good objectives, and the following objectives for the lessons might be considered in addition to those given in the Teacher's Supplement for this course.

Lesson 22.

Objective: To motivate the students to seek their genealogy and have the temple ordinances performed for their kindred by showing them the great joy which comes to one who makes it possible for his forebears to participate fully in the gospel of Jesus Christ.

In addition to the material given in the lesson manual this objective should be supplemented by stories of genealogical work achieved by members of the families of the students. If this is done, an interesting and vitalizing variety of stories and testimonies will reward the efforts expended to get these stories, and the objective of the lesson will be emphasized with telling effectiveness. The value of the lesson will also be extended to members of the church not included in the membership of

the class. Preparation for these stories should begin two weeks in advance of the lesson, and the stories rehearsed so that the objective of the lesson will be served at all times.

Lesson 23.

Objective: To motivate the students to appreciate and value their common heritage by showing them that their forebears have been gathered to the church from out of the nations of the earth, and represent the "Blood of Israel" to whom the Lord has made promises and from whom He expects righteous service.

It should be shown that the missionary system has been the direct way in which this gathering has been accomplished, and also that in an indirect way the Lord is ever opening up the way for the message of the gospel to be taken to lands and people which had been forbidden to the missionaries because of "iron curtains" of one kind or another. God does not lead men to strife, turmoil, and war, but He does bring ultimate accretments to His purposes out of these activities of men generated by unrighteousness.

Lesson 24.

Objective: To motivate the students to keep all the commandments of God even though they be fragmentary and incomplete by showing that as more knowledge is needed it will be given.

This objective can be taught very nicely using the material in this lesson. In this approach an important and appealing objective is achieved at the same time the informational material of the lesson is imparted. In further support of the objective the teacher, by using the indices, can find supporting information in the Standard Works of the Church.

Objective: (Both Lessons) To motivate the students to do genealogical research by acquainting them with the facilities now available and being developed by the church genealogical library to assist them in this activity.

In a venture just now beginning two film strips for a 35 millimeter projector with associated scripts are being offered by the General Board as teaching aids for these two lessons. Each film strip will have about thirty pictures, the scripts will be timed to take about fifteen minutes. The material will be developed to support the objective mentioned above. To use these aids in teaching a projector and a screen will be required. Teachers who use these aids are warned

to use them only as adjuncts to the lesson. They are not the lesson. The set up for their showing should be established and tried out before the students enter the room. "Static" will be the inevitable result if this preparation is not made, the objective will not be attained, the lesson will fail, and the overall results will be dissatisfaction. The wise teacher will not attempt to use these aids without integrating them into the lesson and will be certain the details concerned with the projection and the reading of the script are well worked out at least one week in advance of the lesson.

These two film strips and associated scripts can be obtained by the Stake Sunday School Board from the Deseret Book Store, Salt Lake City,

Utah, at a price of \$2.00 each by writing them a letter accompanied by the payment not later than June 1, 1951. The films will be mailed approximately July 1, 1951. The ward Sunday School teachers may obtain a loan of the films and scripts from their Stake Boards. These should be retained for future use when this lesson will again be repeated—usually two years hence.

The General Board would appreciate a letter telling your experience with these film strips, if you use them, since this activity concerned with Sunday School teaching is in its preliminary developmental stages, and news from the classrooms describing both good and bad features will assist in the further development of this promising teaching aid.

TRIBUTE TO A GRACIOUS MOTHER (Concluded from Page 133)

many years she has been a member of the Advisory Committee for the Mormon Handicraft Shop in Salt Lake City, under the direction of the General Board of the Relief Society in which capacity she still serves. She also continues to serve as a block teacher for the Relief Society in Yale Ward.

Prized Possessions

Sister Hill is very happy to number among her prized possessions the original elder's licenses of both her

grandfathers, namely that of Thomas Evans, her mother's father who was an elder in the Cefn Branch of the Church of Jesus Christ of Latter-day Saints of East Glamorganshire Conference in Wales which bears the date of August 8, 1852, and the other one being that of her grandfather William McKay. Grandfather McKay belonged to the Thurso Branch of the Dundee Conference in Scotland. The date on his elder's license is February 18, 1852. On it appears the notation, "He has the power to preach the

Gospel, baptize and confirm obedient believers of the Gospel."

Our Tribute

The members of the Deseret Sunday School Union General Board are proud at this time to honor Sister Hill as an ideal and exemplary wife and mother. We close our tribute with the words of those who know her best, her children. They say, "She is an ideal mother, wife and sweetheart, the kind of woman God meant all mothers to be."

MOTHER'S DAY ADDRESS (Concluded from Page 135)

now, not the care of little children but who, perhaps, because of our neglect, sometimes lack that love and that word of consideration and sympathy which they long for. Let us, their children, who may be so fortunate as to have them still with us, do a little more to make their lives pleasant and agreeable, and bring to them some sense of our appreciation of their service and labor for us. By honoring the mothers of the past, by being good to the mothers of the present, helping them to bear their burdens, we may make the pathway of the mothers of the future clear and plain. May we persuade our mothers of the future to uphold the glorious standard of the mothers of the past, I pray in the name of the Lord Jesus Christ. Amen.

GOD GIVE ME STRENGTH

EACH day I pray, God give me strength anew

To do the task I do not wish to do;

To yield obedience, not asking why;

To love and own the truth, and scorn the lie;

To look a cold world in the face;

To cheer for those who pass me in the race;

To bear my burdens gaily, unafraid;

To lend a hand to those who need my aid;

To measure what I am, by what I give—

God give me strength that I may rightly live!

—Anon.

THOUGHTS

"THINKING is the hardest kind of work a mortal can do. And just because it is hardest, the higher rewards are reserved to it. Thinking calls for facts; facts are found by digging. He who has gathered this wealth is equipped for life."

A man who stops growing is dying.
Who stands still is going backwards,

Who stops reading becomes stagnant,

Who stops thinking is mentally dead,
Who stops praying is spiritually dead.

—Henry F. Henrichs

LITTLE BRITCHES

FATHER AND I WERE RANCHERS

Book Review

By Milton Bennion

LITTLE Britches—Father and I Were Ranchers, by Ralph Moody, illustrated by Edward Shenton, W. W. Norton & Company, 1950, 260 pages. \$3.00.

This book is a character study of ideal family life—how to live and how not to live, how to see the best in each individual, and how to share with neighbors and with strangers cheerful hospitality, including friendly sociability with no thought of class distinction or race. It is highly recommended for thoughtful reading by parents and teachers. Even grandparents may find great interest in reviving memories of their own experience of long ago; also give them a more affirmative approach when discussing the education of their grandchildren and great grandchildren. It is a subject of perennial interest.

The Moodys were natives of New England. Their five children—Grace, Ralph (Little Britches), Philip, Muriel, and Hall were born there. The father worked in woolen mills until he became quite ill with lung trouble. When he returned to work in the mills he had a persistently recurring cough. A cousin, Ralph Moody, who lived in Denver, came to visit him. He advised his cousin, Charlie Moody to move with his family to Colorado where he might live with ease on a farm. Nothing to do but plow, plant, harvest and drink in the sunshine 365 days a year. Charlie drank in the optimism and enthusiasm of his cousin, whose business was selling stocks in gold mines, a business in which his optimism and enthusiasm were his chief assets. He offered to lease for Charlie, in advance of his coming, a farm or ranch with a house on it where he

might settle and proceed at once with spring planting.

Charlie conferred with his wife, Mame, as was his custom. They sold all their property, except what they could put in their trunks and suit cases and, when Hall was one year old, took the train for Denver.

Cousin Ralph had taken a lease on a quarter section of unimproved prairie land a few miles east of the mountains, had purchased an old three-room frame house in Denver and had it moved on this farm-to-be. Charlie and his family with all their belongings moved out to their new home. The house was resting on short stilts at the corners just as left by the movers. The glass was broken from all the windows, the doors were jammed in their frames so they were not usable, much of the plaster had fallen from the walls and the ceiling and bricks from the chimney, the floor was covered with this mixture of the ruins of the moving. After viewing the situation within and without the house (the only building on the property), Mame remarked, "Charlie, I don't see how in the world we can do it with only \$387.00. I thought, of course, there would be a good building, stock and machinery on it. We've got a lot of planning to do." Charlie replied, "There is only one thing to plan about, Mame, that's getting tickets home while we still got the money. I can't have you live in any such place as this." Mame replied: "The Bible says, 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' (Psalms 37:3) The hand of God has lead us here. We have set our shoulders to the wheel, and we shall not turn back." (Page 14)

Little Britches was a very venture-

some child, full of ideas and determined to try out his risky schemes with or without his father's consent. His father was a quiet man of few but well considered words. He spanked the boy when he thought it necessary to protect him against fatal errors, or when necessary to prevent him from "tearing off boards" from his character house which he was teaching him to build by one hundred per cent honesty and a reasonable amount of industry. This thought runs through the story from beginning to end. The father understood boy nature and this boy in particular, so also did his intelligent young woman teacher. The mother was learning by experience with the help of her husband and the teacher in their little one-room country school.

The life of the children at school is full of interesting and often humorous events. The proud mother soon learned to let her boy go to school in overalls like the other boys, and to defend himself against bullies, instead of trying to apply in all circumstances the non-resistance principles of the Sermon on the Mount.

Hi was another very interesting person who had a prominent part in the childhood life of Little Britches. He was range foreman of a large cattle ranch about ten miles away. In summer, except in haying times the cowboys had time to spare to ride to the towns and farms in the country around. Hi was a prize winning bronco buster, rodeo stunt rider and horse trainer, and, incidentally, boy trainer in the art of cattle and horse ranching. While riding with others at high speed toward the Moody home they overtook Little Britches who was carrying an open bucket of

milk from good neighbor Fred's farm. The cowboys reined up suddenly. Hi said to the boy, "Can I give you a lift?" At the same time he reached down and took the bucket, passed it to one of his companions, then took hold of the boy's arm and threw him astride his horse back of the saddle; they resumed their speed, the boy hanging on to Hi's pistol belt. They came to a sudden stop at the back door of the Moody house and delivered the milk and the boy safely to his mother. This was the beginning of a firm friendship which became a significant factor in the life of this young boy.

He herded cows on horseback for a widow neighbor, rode the horse that furnished the power for the

derrick at haying time on Fred's farm; after that he spent the long summer vacations with Hi on Mr. Cooper's big cattle ranch, spending only Saturday night and Sunday with his family. He became a bronco buster, rodeo stunt rider and horse trainer. In a matched pair riding exhibition with Hi and their well-trained roan-blue horse they won first prizes in the county Labor Day rodeo contests. Thus he became a well-known child prodigy, the pride of his family and their many friends; this when he was only eleven years old.

Two other characters, who became close friends of the boy and his family were Two Dog—an old Indian full of silent wisdom about horses

and herbs for their ills, and sympathetic understanding of the boy although Two Dog spoke no English; the other was "Horse Thief Thompson," one time associate of Kit Carson; he was loaded with unending stories of wild life of man and beast in pioneer days.

All of these experiences and exposure of the boy to the unrestrained language and whiskey drinking habits of the cowboys, only intensified his love and respect for his parents and his sisters and brothers. Before he was twelve years of age he took his father's place to say grace before meals and with his mother to carry on the heavy burdens that his deceased father had carried so nobly. Then, as he says, "I became a man."

NEVER, NEVER, TELL A LIE

BE honest and true,
I'm telling you do.
Never, never, tell a lie.

You'll get in too much trouble,
And something will make it double.
Never, never, tell a lie.

You'll make someone sad,
Your mom and dad.
Never, never tell a lie.

Be honest and true,
That's what I do.
Never, never, tell a lie.

—Carolyn Maw

This poem was written by Carolyn Maw, seven and one-half years old. She is a member of the Junior Sunday School of the South Eighteenth Ward.

SET AN EXAMPLE

I'd rather see a sermon
Than to hear one, any day.
I'd rather one should walk with me,
Than merely show the way.
The eye's a better pupil,
And more willing than the ear;
Fine counsel is confusing,
But example's always clear.

I soon can learn to do it,
If you'll let me see it done.
I can see your hands in action,
But your tongue goes on the run.
And the lecture you deliver
May be fine and true,
But I'd rather get my lesson
By observing what you do.

For I may misunderstand you,
And the high advice you give.
But there's no misunderstanding
How you act, and how you live!
—Scrap Book

WRECKERS

I watched them tearing a building
down,
A gang of men in a busy town,
With a ho-heave-ho and a lusty yell,
They swung a beam and the side
wall fell.

I asked the foreman, "Are these men
skilled,
And the men you'd hire if you had
to build?"
He gave a laugh and said, "No, indeed!
Just common labor is all I need.
I can easily wreck in a day or two
What builders have taken a year to
do."

I thought to myself, as I went my
way,
Which of these roles have I tried to
play?
Am I a builder who works with care,
Measuring life by the rule and
square?
Am I shaping my deeds to a well-
made plan,
Patiently doing the best I can?
Or am I a wrecker, who walks the
town,
Content with the labor of tearing
down?

—H. S. Harp

FIVE THINGS TO OBSERVE

IF your lips would keep from
slips,
Five things observe with care—
To whom you speak, of whom you
speak,
And how, and when and where.

If your ears would keep from
jeers,
These things keep meekly hid—
Myself and me, or my and mine,
And how I do or did.
—Anon.

IT SHOWS IN YOUR FACE

You don't have to tell how you live
each day;
You don't have to say if you work
or you play;
A tried, true barometer serves in
the place,
However you live, it will show in
your face.
The false, the deceit that you bear
in your heart
Will not stay inside where it first
got a start;
For sinew and blood are a thin veil
of lace—
What you wear in your heart, you
wear in your face.
If your life is unselfish, if for others
you live,
For not what you get, but how much
you can give;
If you live close to God in His in-
finite grace—
You don't have to tell it, it shows
in your face.

—Anon.

Living With Great Minds

Through Memorization

For the Month of July

Sunday Morning in the Nursery

... and he took their little children, one by one, and blessed them and prayed unto the Father for them.

—3 Nephi 17:21.

Spiritual Growth in the Kindergarten

And be ye kind one to another, tenderhearted, forgiving one another . . .

—Ephesians 4:32.

Learning, Loving, Living

My little children, let us not love in word, neither in tongue; but in deed and in truth.

—1 John 3:18.

What It Means to be a Later-day Saint

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

—Articles of Faith.

The Life of Christ

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

—Luke 10:27.

The Church of Jesus Christ in Ancient Times

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

—Galatians 1:8.

The Restored Church at Work

We believe in the same organization that existed in the Primitive

Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

—Articles of Faith.

Saviors on Mount Zion

A—Ask and ye shall receive

S—Seek and ye shall find

K—Knock and it shall be opened unto you.

Good Tidings to All People

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

—Ecclesiastes 12:14.

Principles and Practice of Genealogy

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (1 Peter 3:18-20)

For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

—1 Peter 4:6.

Parent and Child in the Latter-day Saint Home

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

—Exodus 20:17.

Teachings of the Book of Mormon

The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

—Matthew 19:20-21.

TEACH WITH PICTURES

GOOD pictures, like good stories, may be made applicable to many lessons. They can be made to illustrate modern situations as well as incidents that inspired the artists who painted them. The two pictures presented this month are especially worthy of our consideration.

Stephen Before the Council

Always the forces of evil oppose, angrily and aggressively, the truth and all who attempt to proclaim it. Stephen typifies our own young missionaries valiantly proclaiming the Gospel, even to those who ridicule, persecute, and threaten them. It will be recalled that Paul, who later became perhaps the greatest of all missionaries, held the cloaks of those who stoned Stephen to death.

The picture may be used to illustrate the following lessons:

Course 18 (Gospel Message): "Courage to Pay the Price of the Good Life." August 19, 1951.

Course 11 (Advanced Junior): "Review," May 20, 1951, covering the lesson for April 15, 1951.

Course 5 (Primary): "We All Need to Develop Physical Courage." Sept. 2, 1951.

(Concluded on Page 153)

THE INSTRUCTOR



STEPHEN BEFORE THE COUNCIL
Acts 6: 8-15



Printed in U. S. A.

A HUNGRY WOMAN SHARES HER BREAD

1 Kings 17: 9-16

Secretaries

Change in Method

WE are now well into a time when many of our young people are again being called into the service of their country. In order to better keep in touch with those members who leave their homes, but whose membership record remains in their home ward (or branch), also to enable our secretaries to make the total of their four "rolls" equal or exceed the total of their ward population, we are suggesting the following changes in our 1951 Sunday School Handbook: (Please make note of these changes and place them in your Handbook or make references so that you will know of the changes until the next printing.)

Correction on page 85, under heading—Excused Roll

The second group accounted for on the excused roll should consist

of all Latter-day Saints whose membership recommends are on record in the Sunday School area (the ward or mission branch) who cannot attend Sunday School because of extended illness, regular Sunday morning employment or conflicting Church or home duties (stake officers whose Sunday duties take them away from the home ward would be included in this roll). Also those whose membership recommends are on the ward record but who are away temporarily attending school or in the armed services of their country, etc. Generally this will be a small group except during times when members are being called into their country's service. When they attend the Sunday School anywhere, they should be counted as visitors, except those who have temporarily moved from the ward (at school or in the armed services) they should

be entered on the regular roll at the school which they attend.

Names on the excused roll should have the approval of the ward bishop or branch president. (See "Temporary Removal from Ward.")

Correction on page 87, under heading—Temporary Removal from Ward (First paragraph only)

When members move temporarily from the ward or branch, but their membership record remains in the ward, to attend school in another town, to work at a temple, or to serve in any of the armed services of their country, etc., their names should be removed from the active or enlistment roll and placed on the excused roll. Their names can be promptly restored to the appropriate rolls when they return. (Second paragraph remains the same as at present.)

THE USE OF THE SCRIPTURES AND THE MANUAL IN SUNDAY SCHOOL WORK (Continued from Page 145)

word of God. Why should we be satisfied with what men say the word of God means, rather than study the word itself, right in class? The answer may be that the word is sometimes hard to understand, but is not the Sunday School class the place to learn to understand it? The manuals, writings of the Church leaders, and outside materials—all should be used along with the scriptures, but not *without* them.

How should this be done? The answer to that question is too large for a limited article in the Superintendent's department. In the Teacher's Supplement for the Gospel Message Department, nearly every lesson contains a direction to the teacher to take out the Bible and study certain specific passages in the class. There have been complaints

that the Gospel Message manual lessons are short. They are short because the author intended that they should be used exactly as suggested in this article, as material supplemental to the use of the scriptures. In the younger classes, the Bible and the Book of Mormon, particularly, can be used successfully, even in the First Intermediate Department. It is important that the boys and girls get acquainted with the scriptures, handle them, open them, read them, and begin to feel at home with them—to know that the scriptures should be part of their lives. Memorization of parts of these, as they read them from their original sources, will help immensely. In *The Instructor* each month, on the page entitled "Living With Great Minds Through Memorization," are

passages intended to be used for memorization in the different classes to which they are assigned. An effective way of doing this is to have several copies of the Bible or the Book of Mormon in hands of members of the class, give the text of the passages and let the class read these passages. Acquaintance in actual handling of the Bible is an aid in the understanding of its contents. Individual passages are seen in their context.

There are some senior Sunday Sunday teachers who have not distributed the manual to the class members, but are using it for their personal reference. Whether the class members use the manuals at home or in the class or both depends on the ability and experience of the
(Concluded on Page 149)

Librarians

Chicago Stake Thrilled by Response at Union Meeting

THE following letter was recently received from Superintendent Allan P. Thomas of the Chicago Stake Sunday Schools. It is reprinted with the thought that it might be helpful to other stakes in encouraging greater library activity.

Dear Brother Ashton:

Today we received quite a thrill in Chicago, and I'd like to relate it to you.

Our Union Meeting today was devoted to the demonstration of library aids as you did in Salt Lake with all the stakes there. We gave assignments to each Sunday School to prepare and present a project of visual aids such as flannelgraphs, dolls, maps, etc.

Everyone there seemed to swell up in enthusiasm at the possibilities available. Aurora came with their dolls made from bottles—representing the pioneers. They had also a life-size cutout of a teacher so arranged that she held any picture demonstrated as the teacher herself would show it.

Rather clever were two cardboard cutouts with hinges at elbows to remind the children when to fold their arms. The busts of the Presidents of the Church were shown and it was recommended that anyone with talent in soap carving could make a replica.

The group from Batavia, with the aid of a grooved board, demonstrated the story of Adam and Eve. The children helped sand the wood and varnish it and also cut and painted the pictures.

From Logan Square came a very interesting flannelgraph demonstration. They also had a magnet board to show the others. After they explained the ease with which it may be assembled, a teacher gave a sample story and related the success she had with her class



ALLAN WILLEY DEMONSTRATES OPAQUE PROJECTOR
Made From Tin Cans

since she started using it. Now she has every hand as volunteering to give a two-and-one-half minute talk with the flannelgraph. This ward has a fine functioning library, and, thanks to the hard work of the two librarians, the material has been indexed and cataloged for the teachers easy access. One of the librarians explained how the system works and invited the teachers down after meeting to see how it was assembled.

The active librarian and superintendency for Milwaukee South came with pioneer dolls and a covered wagon of cardboard and plastic wheels, made by the teachers of the Sunday School.

Sister Munk, our stake secretary, related the secrets of the hectograph and demonstrated its possibilities by running off forms for the secretaries. The amount of returns you receive for the amount invested is certainly great with one of these.

The brethren in the University Ward performed an outstanding trick before our eyes. They prepared a relief map. Everyone there was amazed at the thrift and the ease with which they are made. The superintendent related several advantages to a relief map for Sunday School work.

Out in West Suburban they put together an opaque projector. One of the brethren, who works at a local can company, was able to assemble a projector from tin cans, metal boxes and an inexpensive lens he found. The total cost was \$6.00. The projector the company owns cost \$150.00. He showed the group its possibilities. We had to say he had done a good job, a job which was a great satisfaction to him.

From the note taking that I noticed during the presentation I believe the wards' libraries will be more complete.

(Concluded on Page 153)

Music

Suggestions on the Hymn of the Month

July, 1951. "This House We Dedicate to Thee," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 176.

FOR CHORISTERS: The stately setting of this hymn by the Tabernacle organist, Frank W. Asper, is one of the finest of the new hymns to appear in the Church hymnal.

It faces the danger of lack of use by our congregations because many choristers may feel that its text limits its use only to those occasions when Church edifices are first dedicated to the Lord. This is not true at all; for every time a congregation meets in His name in His house it is fitting and proper that all present unite in song to

dedicate *anew* the meeting place of His children.

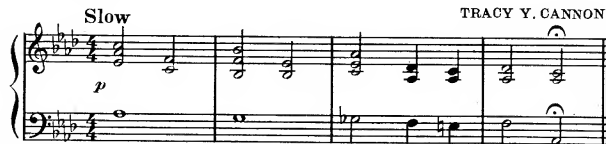
This is a *devotional* hymn. We are addressing Deity—"This house we dedicate to thee, Our God, etc." It should be sung with reverence. Perhaps the metronome marking, quarter-note equals 84 beats per minute, could be taken even a bit slower. At least, the beat should never exceed 84, and should possibly be slower, in keeping with the spirit of the prayer uttered in the text.

The hymn offers no technical problems for the chorister. It should proceed in a straightforward, unaffected manner.

—*Lowell M. Durham*

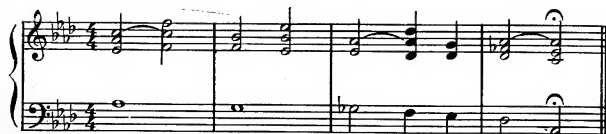
Sacrament Music and Gem

For the Month of July



SACRAMENT GEM

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.



FOR ORGANISTS: Since this is a devotional hymn, it is to be played smooth and legato. Provide, if possible, a stately bass line of 16-foot pitch as a solid foundation to the harmony. You will observe that the congregation will quite naturally hold the dotted half-notes for only two beats, or the value of only half a note. They are quite right in doing so, inasmuch as the third beat, even at the end, will be used for taking a good breath. The point is, will the organists please do likewise? They should. The spirit of the music requires the rest, even though technically it is not indicated. Remember, "the letter killeth, the spirit giveth life." Breath is not only the life of the soul, it is also the life of music. Mozart said: "There is nothing, more effective in music, than silence." Music without breath is like bread without leavening. Let your organ music come to life by breathing like the singers.

—*Alexander Schreiner*

THE INSTRUCTOR

Teacher Training

Commencement is a Beginning—not an “Endment” in Teacher Training

By Dr. H. A. Dixon

AN unprecedented number of graduates are emerging from the church teacher training program this spring. Most of the stakes and wards are holding commencement exercises and issuing certificates to those who complete the teacher training program.

For these graduates, it is hoped that this commencement will be a literal commencement in the strictest sense of the term. If they are not called to commence actual teaching work soon after graduation, much of the effectiveness of their teacher training work will be sacrificed.

If they do not commence to assume some actual responsibility, now that they have been in training all winter and are in a state of readiness to put this training into practice, their situation will be quite similar to the one described by Mark Twain in his “Tramp Abroad.”

Mark describes how he and his companion, Harrison, went to Hamburg well in advance of the much advertised tramp afoot across the continent. He tells how they employed a physical trainer to massage their legs and condition them for their long walk; how they employed a chiropodist to examine their feet and fit them with shoes; how their dietician placed them on a special diet; and how their clothier went to no end of trouble and expense to fit them out with suitable light yet warm and weather resistant clothing designed to meet any extreme in temperature.

He also relates how he and Harrison could scarcely hold themselves back until the appointed morning arrived to commence the journey. When the morning finally arrived they arose at dawn, ate a hearty breakfast, loaded their packs on their backs and started out through the park.

It was such a beautiful morning, the air was so crisp, the birds were singing, and the two men felt so happy that Mark told Harrison he felt sorry they only had one continent to walk across. Just then they heard the whistle of the transcontinental train, and without saying a word to each other they ran and caught the train.

If our teacher trainees are not put to work now, their preparation might turn out to be as futile as Mark Twain's preparation for his tramp abroad.

An examination of the teacher training program will show the following vital steps:

1. Recruitment
2. Instruction
3. Observation

TEACHER'S PRAYER

Help me, dear Lord, to unlock
each small heart

With keys of kindness and with
loving care.

With wisdom may I set each
child apart

That has some special need.

Make me aware

Enough to take the time that I
might spend

In idle chatter somewhere
through the day,

To make some lonely child a
better friend

By patient guidance in his work
and play.

With faith and understanding
sympathy

I pray to heal where discipline
can't reach

And ask above all else that I
may see

The need to love each child
that I would teach.

—Grade Teacher

4. Practice Teaching
5. Assignment of Responsibility
6. Follow-up

The latter two steps are as vital as the first two steps. It is the responsibility of the stake or ward instructor of the teacher training classes to consult with the ward authorities for the purpose of placing all capable trainees; and after these trainees have been placed to visit them continuously in order to see that they get a good start and to continue their supervision until all conditions under which the new teacher works are favorable.

The commencement exercises should not only mark the beginning of the trainee in actual teaching, but also the commencement of the planning for the next teacher training program. It is far easier for ward and stake officers to plan now the program to begin in September, than it is to wait until August and September when many of the problems connected with the course are forgotten, the personnel disbursed, the time short, and everything is at loose ends.

THE USE OF THE SCRIPTURES AND THE MANUAL IN SUNDAY SCHOOL WORK.

(Concluded from Page 146)

teacher. But every Sunday School pupil should have a copy of the manual. The teacher who does not give his pupils this opportunity to learn is handicapping the success of his classes.

Will the superintendents take this project for the month of June:

(1) Please see that each member of the Senior Sunday School is equipped with a copy of the manual for his class; and

(2) Please see that the scriptures are brought into the classes and actively used in them.

Ward Faculty

Lesson for the Month of July

By Edith Bauer

Special Aids to Teaching

If you were asked to think of the best Sunday School teacher you ever had and to tell why you liked him, your answer would probably be similar to mine. He was a teacher who made you want to be a good Latter-day Saint. At the time, you did not try to analyze why his classes were so enjoyable. You probably do not remember just what he did, but you do remember that you and the other members of the class had many interesting experiences. You participated in group discussions, you were looking for stories and pictures, and always gathering new ideas in anticipation of your next Sunday School class.

My favorite teacher made me want to be a good Latter-day Saint, and gave me the feeling that by doing many specific but interesting activities, I was achieving that goal—I was being a good “nine-year old Latter-day Saint.” She is still teaching her Sunday School class. As I observe this dear teacher at work, and as I think of her influence, I realize she is a master teacher. She utilizes many *special aids* to enrich and vitalize her teaching and to achieve her objective—helping young boys and girls become good Latter-day Saints.

I. A Concept of Special Teaching Aids

In this lesson the term “special aids” will be used to refer to various audio-visual materials and teaching devices which can be used to facilitate learning. While research studies have given evidence that these special aids can be used to stimulate



Drawing by Goff Dowding
WELL PLANNED SPECIAL AIDS
ENRICH AND VITALIZE

interest and to make learning more enjoyable and permanent, it must be understood that these aids are means to an end, and must not be considered as ends in themselves. The effective utilization of special aids, like that of any instructional material or device, must be based on sound educational principles.

In reviewing some of the basic principles that were discussed in our previous lessons, it will be recalled that several ideas were emphasized. Good teaching consists of causing the individual to *experience* what he is expected to learn, for one learns what one does. Teaching must be evaluated in terms of the learning outcome, for teaching and learning are two aspects of the same process. One learns best when the *motivation* is strong, the *learning purpose* is clear, and the *learning activities* are functionally useful in terms of goals that are important to the individual.

The use of special aids in

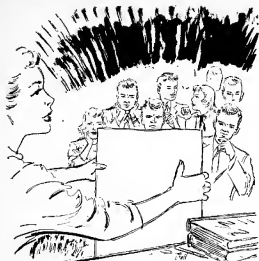
teaching is not a new idea or fad, although it is now receiving unusually concentrated attention. It is recorded that Pythagoras drew geometric figures in the sand when making his demonstrations. The good teacher has long recognized the value of using pictures, maps, diagrams, dramatizations, the blackboard, the bulletin board, specimens, models, field trips, and many other special aids. During recent years, interest in using these aids has greatly increased because research studies of learning, and technological progress in the production of visual materials, have given impetus to the use of special aids, and their more extensive use has emphasized their educational value.

Our immediate interest is in developing an understanding of the various types of teaching aids and in learning how they can be utilized most effectively as means of improving our teaching.

II. Types of Special Aids

Probably because of the spectacular characteristics of motion pictures and their wide acceptance some people have a tendency to think of them as being synonymous with special teaching aids. However, the motion picture is only one of a great variety of materials and devices available to teachers. Each different aid has its own distinctive use and, when properly utilized, helps to reinforce learning experiences.

The following list is not ex-



Drawing by Goff Dowding
IS THE AID APPROPRIATE
AND THOUGHT PROVOKING?

haustive, but it does present the more commonly used teaching aids. While these aids might be variously classified, for the purposes of this discussion they have been grouped into four general categories: (1) pictorial materials, (2) other visual aids, (3) auditory aids, and (4) direct experiences.

A. Pictorial materials:

1. Motion picture: Sound and silent.

2. Still pictures: photographs, illustrations, prints, paintings, stereographs, postage stamps, pictorial pamphlets, flannel-graphs, and others.

3. Symbolic and graphic representations: charts, graphs, posters, maps, cartoons, diagrams and others.

B. Other visual aids:

Blackboards, bulletin boards, duplicated materials, specimens, and others.

C. Auditory aids:

Phonograph records, radio, transcription, and others.

D. Direct experiences:

1. Dramatic aids: pantomimes, playlets, pageants, dramatizations, shadow plays, puppet shows, and others.

2. Individual observation: demonstrations, visits, excursions, exhibits, museums.

3. Individual participation: Experiments, models, projects and others.

III. Criteria for Selecting Teaching Aids

If special aids are to facilitate learning, they must be selected wisely. In selecting a teaching

aid, several general questions need to be considered:

A. Will a given aid help achieve the objective of the lesson?

A special aid may contribute to the accomplishment of an objective in any one of several ways. It may serve as *motivation*, by stimulating an interest in the lesson, by helping a student find new relationships, or by encouraging new goals. It may help a teacher to provide opportunities for wider student participation, and make the learning experience more meaningful.

Eleven-year-old Johnny gained a great interest in Sunday School about the time his teacher asked him to bring his newly completed airplane to class, and to give a two-minute explanation of the law of gravity. The occasion served as excellent motivation for a lesson related to "Law and Obedience."

B. Is the aid appropriate to the age and interest-level of the members of class?

While all people are alike in basic needs, and in the general pattern or development, we each have different specific problems, needs, and abilities. In a discussion of the "Nature of the Kingdom of God," the contributions by members of the class might vary from a magazine clipping to a philosophic report. Yet as each contributes, he becomes a part of the class, and the learning experience becomes more meaningful to him.

A wise teacher will learn to know the general characteristics of the members of her class as well as the individual differences. A device of interest to a group of ten-year-old boys might be boring to a group of boys three years older. By careful planning and thoughtful evaluation teachers soon learn to use special aids which fit the interest and age level of their students.

C. Is it suitable to the facilities of the classroom?

The special aids to be used must be suitable to the facilities of the classroom. Before planning to use an opaque projector, a teacher would need to make sure her room could be darkened. The type of dramatic play to be used during a class period would be dependent not



Drawing by Goff Dowding
THE MOTION PICTURE OR
PROJECTOR IS NOT A CRUTCH!

only upon the size of the room but upon the number of children in the class, the type of furniture in the room, and similar facts. A device which would hold the interest of a class meeting in a small, dark, cubby-hole of a room might be quite different from one which would be appropriate for a class meeting in a well-lighted, ventilated classroom. The aids which are chosen must be suitable to the facilities of the classroom.

D. Is the special aid readily available?

The availability and cost of materials must be considered in determining what aids can be used. Teachers should investigate to see what materials are available in the Sunday School library. *The Sunday School Librarian's Guidebook* has some good suggestions on aids which may be purchased at little cost. The use of films and slides can be expensive but many valuable and more flexible types of aids are available. The effectiveness of the aid will be determined not by its cost but by its utility.

E. How much time is involved in preparing and using materials?

In considering this problem the teacher should recall that students learn by doing and receive satisfaction in doing things for others. Greater interest is created if teachers can plan with students and have them help prepare special aids. A word of caution may be needed. To include student participation in a lesson requires more careful planning and preparation than is required when the teacher keeps rather formal control.

However, if the lesson is so carefully planned that it can allow student participation, it provides for greater student-learning and an increase in student-interest.

A given aid must be evaluated in terms of the amount of class time which will be involved in using the material. Unless the aid contributes distinctly to the attainment of the objective of the lesson, it *should not be included*. To provide "busy-work" with which to fill a class period, or even to introduce a film or other aid primarily because it is attractive and spectacular, is far from the carefully planned, enthusiastically presented, thoughtfully evaluated type of lesson which accomplishes a definite purpose in harmony with the aims of the Sunday School.

IV. Use of Various Types of Special Aids.

A. Pictorial Aids

1. *The motion picture.* The motion picture is undoubtedly the most powerful of all visual aids. There are several reasons for this: The physical characteristics of a projection situation focuses attention and minimizes distractions. The continuing sequence of events arranged toward a climax has dramatic appeal. It appeals to several senses simultaneously. Attitudes and the emotions as well as the intellect are affected. Because it is a powerful medium in extending the boundaries of learning and increasing the number of experiences a student has, the teacher has a responsibility in directing and interpreting the experiences.

Because of the cost involved, the motion picture will not be used as extensively as many other types of aids. If it is possible to use a film occasionally to bring some historical or current event into the Sunday School classroom, it can be very effective. However, a motion picture should not be used unless it is used for a specific purpose and in such a way that it will be an aid to effective teaching.

2. *The still picture.* The term "still picture" refers to flat pictures, projected or unprojected, which do not give the optical

illusion of motion. It is considered to be a reproduction of reality. Some have suggested it is a "frozen slice of life." Because a "still picture" provides an opportunity for detailed study and interpretation, it can help to make a vicarious experience vivid to the student.

The picture might be a printed illustration in the Sunday School manual, or an oil painting brought to the class to illustrate a particular part of the lesson. Either may be a means of enriching the learning situation.

In using a picture, the first essential is that it can be seen by each of the students. A single large picture may be utilized effectively for group discussions. If the pictures are small, each student should have

ONE LEARNS BEST WHEN:

*"The Motivation is strong
The Learning purpose is
clear and the learning activities
are useful and important. . . ."*

a copy, or it might be possible to arrange to have it projected. The passing of pictures about the classroom is usually a distracting, time-consuming activity and, in general, should be discouraged.

Looking at a picture should be an active experience. If a student is to get the most out of a picture, he must be helped to interpret it and to relate the meaning to the lesson being studied. Because still pictures are effective for some situations, teachers must be careful not to overdo a good thing. Too many pictures may confuse rather than clarify an idea. Before using any picture, a teacher should carefully plan the "how" and "why" of using it.

3. *Graphic aids.* Maps are undoubtedly the graphic aid most commonly used in Sunday School classes. They are valuable and can be effectively utilized in several ways, e.g. the teacher may use maps helping student to locate a city, or place, or land; to realize relative distance, or a given direction; or to comprehend the size of a country.

Because of the present interest in world events, students show greater interest in using maps and globes of various kinds.

Many types of maps are available. They are attractive in appearance. They have meaningful content and are adaptable to various age levels. (See *Sunday School Librarian's Guide Book*)

Maps may be used in various ways; a large map may be used to illustrate a point in a group discussion, or a smaller map may be projected at a given point in the discussion. Maps may also be duplicated and used by the individual student. (See *Librarian's Guide Book*)

While utilizing maps effectively, teachers should not overlook the possibility of using other types of graphic aids. Graphic materials are different from pictorial materials in that they are designed to represent, rather than reproduce, reality. They are not designed to reveal details but have value in their ability to convey a meaning, or impression, dramatically and instantaneously. In an explanation of the God-head, three sections of a circle might be used to illustrate to younger students how each can be separate and yet together they are as one. However, graphic aids are the most abstract of any of our visual materials. A teacher must be sure that the meaning is made clear.

4. *Direct experiences.* Teachers in Sunday School should plan activities which will encourage the members of their class to actually participate in many experiences of being a good Latter-day Saint. Complete participation—from the planning to the checking of results—is important. One learns by his own mistakes, or successes, only as he can see and feel the effects of his own acts. Teachers must help students to evaluate.

B. Other Visual aids

The blackboard is probably the most common teaching aid for use in any form of teaching. However, it is rarely used as adequately as it could be. Almost any teacher can learn to draw sufficiently well to sketch illustrative material that is good enough to help students get the main ideas.

C. Auditory aids

The auditory aids most commonly used in Sunday School are the radio and recordings. Auditory aids can serve any one of a number of purposes in the lesson. They are often effectively used for orientation, illustration, and summation. Auditory aids can be used to convey useful information, build social attitudes, stimulate inquiry, and motivate action, but it must not be assumed that learning will take place automatically because they are used. Both teacher and students should be prepared so they can profit from the experience. This requires that the aid be selected by the criteria given earlier, and that the teacher prepares the class for it with a proper introduction, and follows it with some kind of summarizing or clinching procedure.

D. Experiences

1. The use of dramatic aids in teaching suggests many activities and applications. There are few rules related to the choosing and directing of plays as a part of a lesson. Children learn much from participating in or viewing a play. Basically, a play

is just a way of enacting an idea so the participants and observers "feel" the matters which are depicted. Plays can be long or very short, and constructed around any idea. They should be used only when they fit the suggested criteria, and seem to be more effective than any other kind of learning experience.

2. The value of active participation in the learning process is recognized. As the teacher helps the members of the class plan for a trip or visit, he has many opportunities to learn about the individuals in his class, and they have valuable learning experiences in living the gospel together.

V. Suggested Activities For the Faculty Meeting

A. Choose a lesson from one of the manuals. Assign three members of the class to demonstrate how a special aid could be utilized in teaching some one part of the lesson. Let each member choose the device he would like to use, but plan so various types of aids will be used. This assignment should be made in advance of time for the meeting.

B. Have the members of the

class evaluate the selection and use of the special aid used in the demonstrations according to the criteria for selection given in the lesson.

C. Discuss the Various ideas presented in this lesson. You could have a very interesting display of teaching aids if each teacher would bring one special aid which he has used in his teaching.

References:

1. Dale, Edgar, *Audio-Visual Methods in Teaching*. New York: The Dryden Press, 1948. This book is a "classic" in the field. It is easy to read, well-organized and full of practical suggestions.
2. Walquist, John T. *Teaching as the Direction of Activities*. Chapter XIII. "Use of Visual Aids in Teaching." A brief, interesting discussion of the factors related to the use of visual aids.
3. *The Sunday School Librarian's Guidebook*
This is a practical handbook which gives many useful suggestions for collecting, preparing and organizing special teaching aids.

HE'S SMILED AT YEARS OF SERVICE

(Concluded from Back Cover)

to his release was titled "Order and Reverence." It was made a special topic for ward teachers. Some excerpts:

"It is hardly possible to worship God except in an atmosphere of order and reverence. Also it is not possible for teachers to teach or for pupils to learn the gospel in disorderly surroundings.

"Unfortunately irreverent and disorderly conduct sometimes prevails in our chapels and in some classrooms. Such conditions rob those who come to worship of the priceless experiences for which they have come and to which they are entitled. . . .

"Let grownups set proper examples. Let parents admonish their children, and let teachers and other leaders, after diligent and prayerful preparation in their callings, insist upon a wholesome respect for that which is sacred.

"May we see to it that the atmosphere in our places of worship is

such that we can there contemplate spiritual things and that the Spirit of God may be present to enlighten our minds to understanding the truths upon which our eternal salvation depends. . . ."

That statement is typical of J. Percy Goddard. His feet are always on the ground. But his thoughts are forever, it seems, reaching upward toward the sublimity of the eternities.

TEACH WITH PICTURES

(Concluded from Page 144)

A Hungry Woman Shares Her Bread

One of the greatest of natural urges is to share what we have with others. This tendency is too often destroyed early in life unless it is actively cultivated. Sharing with others may not be taught in a single lesson; teachers and parents need constantly to be on the alert to teach and re-teach this important principle. The picture can likely be used in

LIBRARIANS

(Concluded from Page 147)

Our attendance at Union Meeting is steadily climbing. Today gave us our largest group.

We're certainly not to the end of the line but we can see where progress has been made.

I only hope I have conveyed in these words a bit of the feeling of satisfaction we all had after the meeting was over. . . .

—Allan P. Thomas

many departments at different times during the year. It will, however, be especially helpful to teachers of the following lessons:

Course 2 (Kindergarten): "We Share with Our Friends." August 19, 1951.

Course 1 (Nursery): "We Are Happy When We Share." July 22, 1951.

Course 18 (Gospel Message): "True Neighborliness." September 30, 1951.

Lesson References

For the Month of July

ABBREVIATIONS

Church News—Weekly Church Section of
Deseret News
Era—The Improvement Era
Instructor—The Instructor
R. S. Mag.—The Relief Society Magazine

WHAT IT MEANS TO BE A LATTER-DAY SAINT (Course No. 7)

Chapter 23. Brigham Young

William E. Berrett, "To Brigham Young—A Tribute," *Era*, vol. 50, June, 1947, pp. 363-366. The power of God made Brigham Young great.

Note the July, 1947 *Era*, front cover and feature articles.

Alben W. Barkley, "Brigham Young, A Builder of the West," *Era*, vol. 54, Jan. 1951, pp. 29, 50, 52, 54, 56. From an address delivered at the Unveiling of the Brigham Young statue, Washington, D.C.

Chapter 24. John Taylor

Preston Nibley, "Interposition of Providence," *Church News*, April 8, 1944, p. 15. A faith-promoting incident in the life of John Taylor.

Note the January, 1948 cover of *The Instructor* and also pages 28-29.

Chapter 25. Wilford Woodruff

"Whispering of the Spirit," *Church News*, April 22, 1944, p. 11. An account of a missionary experience of Wilford Woodruff.

Preston Nibley, "He Prayed for Deliverance," *Church News*, April 22, 1944, p. 11. An incident in the life of Wilford Woodruff.

Chapter 26. Lorenzo Snow

John Henry Evans, "Lorenzo Snow, Fifth President of the Church," *Instructor*, vol. 31, Nov., 1946, p. 329. A brief account of President Snow's life.

T. Edgar Lyon, "Lorenzo Snow," *Instructor*, vol. 84, March, 1949, pp. 109-110, 129. Biography of President Snow with particular reference to Sunday School work.

Note March, 1949 cover of *The Instructor*.

THE LIFE OF CHRIST (Course No. 10)

Chapter 24. The Transfiguration

James E. Talmage, *Jesus the Christ*,

Chapter 23, pp. 370-376. See also notes at the end of the chapter, p. 376.

Chapter 25. Who is My Neighbor?

Picture—"The Good Samaritan," *Instructor*, vol. 85, Nov., 1950, Center spread.

T. Edgar Lyon, "Neighborly Relationships and Discipline," *Instructor*, vol. 84, pp. 430-433. We should learn to love our neighbors as we love ourselves.

Chapter 26. The Full Measure of Service

"Temple Workers Devoted to Service," *Church News*, March 12, pp. 8-9.

"Presidents From 19 Missions of North America Report Spread of the Gospel," *Church News*, April 16, 1950, pp. 12-13, 15.

Chapter 27. The Parable of the Talents

Obert C. Tanner, *The New Testament Speaks*, Chapter 63, pp. 461-464.

"President Clark Urges Youth of Church to Develop all Talents," *Church News*, May 3, 1947, pp. 1, 5. A brief discussion on the parable of the talents.

Chapter 28. The Feast of the Tabernacles

Obert C. Tanner, *The New Testament Speaks*, Chapter 48, pp. 327-333. A Discourse at the Feast of Tabernacles.

THE CHURCH OF JESUS CHRIST IN ANCIENT TIMES (Course No. 11)

Chapter 21. Paul in Macedonia and Greece

Obert C. Tanner, *The New Testament Speaks*, Chapter 91, pp. 600-606. Paul's Second Missionary Journey.

Chapter 22. Paul Appeals to Caesar

Obert C. Tanner, *The New Testament Speaks*, Chapter 100, pp. 651-655. Paul Third Missionary Journey. (See also reference for Chapter 23 below.)

Chapter 23. Paul Addresses a King

Obert C. Tanner, *The New Testament Speaks*, Chapter 100, pp. 651-655. Paul's before Agrippa.

Chapters 24 and 25.

See concluding chapters in *The New Testament Speaks*, pp. 656-669.

THE RESTORED CHURCH AT WORK (Course No. 13)

Chapter 25. The Kingdom of God

John A. Widtsoe, "The Kingdom of God," *Church News*, May 13, 1944, pp. 10, 12. The meaning, coming and function of the Kingdom of God.

Matthew Cowley, "Seek ye First the Kingdom of God," *Era*, vol. 50, Nov., 1946, pp. 706-728. Principles and distinguishing marks of God's kingdom among men.

Chapter 26. The Church

Russell B. Swensen, "Brigham Young University in Retrospect," *Era*, vol. 53, Oct., 1950, pp. 776-778, 852-855. History of the Church school.

John A. Widtsoe, "Who Were the Early Converts?" *Era*, vol. 53, Dec., 1950, pp. 949-950. Facts concerning early Church members.

Chapter 27. Restoration of the Gospel

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Chapter 28. The Gospel

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SAVIORS ON MOUNT ZION (Course No. 15)

Chapter 22. Seek and Ye Shall Find

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Jessie H. Lindsay, "Chinese Genealogy," *Era*, vol. 53, March, 1950, pp. 190, 211. Interesting facts about Chinese records.

Chapter 23. Gathered From All Nations

Harold B. Lee, "The Spirit of Gathering," *Era*, vol. 51, May, 1948, pp. 281, 320. Spirit of gathering briefly outlined.

Chapter 24. A Great Central Library in Zion

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Junior Sunday School

Faith in and Respect for Others

By Eva May Green

"... And the second (commandment) is like unto it. Thou shalt love thy neighbor as thyself."

—Matthew 22:37

"UNDERSTANDING of self" has been the broad topic considered in the part four articles of this series. This paper introduces the theme "Understanding and Love of Fellow-man" and accepts the point of view that a child's faith and respect for others is possible only as he values himself satisfactorily, for it is through self-understanding that the child is able to accept his world and reach out in warmth and appreciation to the things and people in it. "Love thy neighbor as thyself," carries such a message of inter-personal relationships.

Let us see how a child grows into such living.

Learning of Life and living

It is practically impossible to keep children from exploring and venturing in human relationships. From birth the human soul reaches out in search of fellowship. Note the toddler at his mother's skirts, the three to six-year old "helping" daddy in the garden or skipping along with the postman, the milkman, etc.; and happy is the child who has found a friend of his own age. What of faith and respect does the child learn in these experiences? Perhaps this account will help bring the answer.

On a summer morning while running along an irrigation ditch as her grandfather carefully sent the clear mountain stream down the rows of strawberry plants, the writer, then a child of about six years, saw a big toad hop from beneath a green plant. Quickly she lifted the stick in her

hand to strike the gray, lumpy creature, but after a moments pause lowered her arm and let the innocent animal hop away unmolested. The words of her grandfather at this point in the experience have kept fresh the lesson over the years. "Do you know why you didn't hit the toad?" he asked. To a "no," he replied, "You listened to your conscience which is the voice of our Heavenly Father in the soul of man." Then followed an account of the worth of toads and a recognition of the creature's place in grandfather's scheme of things, but of special significance came a realization that within me, if I would but listen, was a force to help decide matters when I might act without complete knowledge. It was an awe inspiring feeling to learn that a bit of the divine was in one's being and a sobering thought to begin to appreciate that one was expected to act with reason. In such experiences as the above the child learns much of himself and also gains a measure of the adult through whom the insight comes. From the whole, as Walt Whitman expresses it in an oft-quoted poem, the outer world encountered by the child gradually becomes a part of that inner world in which as an adult he will spend his days.

The child's world will always be peopled by folks of infinite variety and for effective living he must be able to accept mankind as fellow humans. This calls for love, patience, and forgiveness and a kind of self discipline that makes sharing, cooperation, and generosity possible.

In an excellent article entitled "Loving Our Neighbors as Ourselves" found in the January 1951 *National Parent-Teacher Magazine* this good-

will toward men is described as (a) the acceptance of other people as real and important in their own right and (b) a general readiness to go toward them in interest and liking. Isn't this the message of "By love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."—Galatians 5:13-14.

What then are the stages of this growth and how are the habits demanding self-control gradually acquired through the whole period of childhood?

Nursery Department

Before enrolling in Sunday School the child has acquired his basic sense of trust in his parent's loving care. By the age of three or four he has established independence enough to turn more positively to people and ideas. He is enthusiastic about the people he loves and the things they do. He wants to feel like them and to do things the way they do. He is curious and intensely creative. Each new experience fires his imagination and he must recreate the drama, with himself playing a major role.

In this exciting world of consciousness of self it is no wonder that habits of sharing and serving develop slowly. Only in a limited sense can children of this age come to tolerate other children and practice self-control represented by sharing, waiting for turns, and helping others.

Kindergarten Department

The child of kindergarten age is distinctly a social being. He sees himself as a person distinct from other people and with a definite place in the world. He has become more

expert in the use of his body and is thus able to do things for himself and others with increasing satisfaction.

One finds children of five and six doing many things together. By this time much progress has been made toward not interfering with other children and generosity is rapidly developing. Group play is increasing and natural leadership ability becoming evident.

The following behavior characteristics indicate how the kindergarten child is able to accept people, he:

Enjoys helping, likes to please, and wants to do things in the right way. Usually plays without grabbing, pushing, kicking, and shows some willingness to share.

Can organize simple group play with children his own age and younger.

Insists on being taken into group activities of older brothers and sisters.

Is able to settle many of the difficulties that arise between himself and others.

Is better at winning than at losing.

Primary Department

The child of this period is in a transition time; seven is a pensive and inward-looking time while eight spreads itself out into the world, applying the meanings learned.

A growing ethical sense is now observed in the child with not so much inclination to put blame on someone else as before, and a sense of justice is growing which recognizes unfairness in playmates and in adults. The child of this age is beginning to detect fallibility in parents and teachers, and is gaining some far-reaching attitudes toward people in general. This is a period of great influence.

Children of eight are ready and eager for far away people and places. This is another illustration of wanting to spread himself out. By the close of the primary department period the developing child is well on his way to accountability for his behavior toward others.

Outlined Lessons Teach Faith and Respect for Others

Guiding children in their efforts to understand the world and to find their Heavenly Father means training them in the use of certain techniques, an important one of which is to live well with their fellows.

"... when ye are in the service of your fellow beings, ye are only in the service of your God."—Moses 2:17, is a lesson mankind needs to learn early. Junior Sunday School manuals are replete with lessons which help the child to know of, accept, respect, have confidence in, and appreciate the people about him. These lessons also lay a firm basis for the historical and philosophical lessons in brotherhood which follow in the departments of the Senior Sunday School.

Nursery Department

Sunday Morning in the Nursery is full of confidence-building experience for venturing three and four-year olds.

Chapter 15, Unit I "We Have Joy in the Family" identifies the child in his family contacts in a highly spiritual interpretation.

Chapter 16, Unit II. "We are All Heavenly Father's Children," introduces the child to the miracle of birth and emphasizes the divinity in all life.

Chapter 19, Unit V. "We Honor Our Fathers and Mothers," draws the young child with understanding to those adults, parents and grandparents, dearest to him.

Chapter 20, Unit VI. "We are Kind One to Another," Chapter 21, Unit VII. "We like to Share" and Chapter 26, Unit XII "Loving and Giving" all define natural ways for the very young child to reach out to those around him.

Kindergarten Department

Spiritual Growth in the Kindergarten is fundamentally a guide to aid the five and six year old to identify himself with the groups with whom he has membership, home life, church membership, neighborhood contacts, and world citizenship.

Joyful Living makes a significant contribution to four attitudes of fellowship: sharing, tolerance, patriotism, and giving through well-planned month-length lessons. All of the lessons about helpers and people far away are excellent ventures into the understanding of people.

Primary Department

Learning, Loving, Living is designed to meet the seven and eight-year-olds expanding interests.

Unit I. "Joy Comes Through Sharing Responsibilities," outlines a series of common opportunities open to the child.

Unit 3. "The Good Latter-day

Saint is a Good Citizen," sets up a needed code of behavior.

Unit 5: "Gratitude and a Willingness to Share Shows we are Followers of Jesus" defines spiritual traits familiar to the child.

Living Our Religion devotes about one-third of its contents to the building of good human relationships.

Unit 3. "Appreciating Home and Family—Country and State" deals with the child's responsibilities for family life and citizenship.

Unit 6. "Being Thankful—Giving Thanks" is aimed at building and expressing gratitude.

Conclusion

Where does the child find religion? Everywhere is the answer; he is constantly picking up impressions of life, absorbing experiences that create confidence, faith, love, hope, good-will, joy, gratitude, a knowledge of nature and its phenomena, and an understanding of people and their reactions. Led wisely through the early stages of his life he will come naturally to have respect and faith in his fellowmen and through this insight will come into a dynamic awareness of his Heavenly Father.

Next month's article will be "Appreciation and Gratitude for Others."

SACRAMENT GEM

Heavenly Father, while we eat
Of the holy bread this day,
May it bring a blessing sweet
To each one we humbly pray.

The following enrichment material is presented in observing Father's Day in any department of the Junior Sunday School.

Verses for Saying:

When father comes home tired at night
To mother dear and me,
I'll show him that I love him, and
Be good as I can be.

• • • • •
Mother so loving and father so true,
Sister and brother and wee baby too,
All love one another and each does
his part
To show by kind actions the love in
his heart.

• • • • •
"I think" said a little fellow,
With a grave and gentle grace,
"That the dearest thing in all the
world
Is just my daddy's face."

I'll be my daddy's sunbeam
And happily I'll play.
I'll sing and smile and help him too
And make a happy day.

I know a lovely lady
Who is always kind and sweet,
She's the dearest one you ever saw
And lives right on our street.

She bakes and sews and works for us
Just more than any other.
Some people call her "Mrs. Brown"
But we just call her Mother."

And there's a man, you know him too,
Who works for us all day.
Before we go to bed at night
With him we love to play.

We have such fun. We dance and
sing.

He makes us feel so glad;
Some people call him "Mr. Brown"
But we just call him "Dad."

We dearly love our home and friends
And dearly love each other.
But most of all, in all the world
We love our Dad and Mother.

—Annie Martin.

A Story For The Younger Ones

One day a father said to his little boy as he left home, Little Brother, I shall not be back until tonight. You must take my place. Take good care of Mother." He kissed his little boy goodbye and was gone.

"How shall I care for Mother?" said the Little Brother as he ran in search of her. Mother was giving baby a bath. Little Brother handed her the towels, the shoes and the clean clothes from the rack, just as he always did.

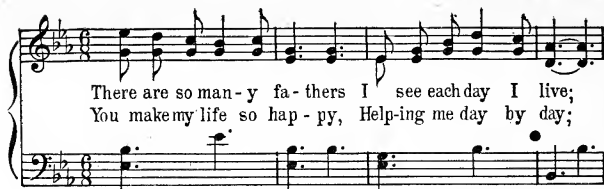
"Hello" called two neighbor boys, from outside. "We're going over to Jack's. Can't you come too?" Little Brother shook his head.

"Jack is going to show us his new pony and give us some rides."

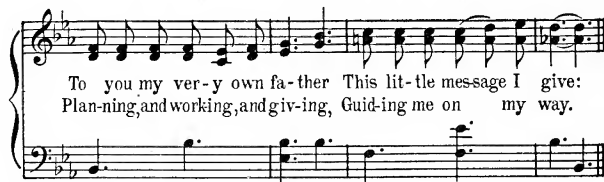
"No," said Little Brother. "Father's gone away and I am going to stay at home with Mother today." The boys went on. Little Brother played around at home with his dog. Of course he loved Rex but he would have enjoyed a ride on the pony very much. Every little while he ran into the house to see if Mother needed him. She wanted some eggs from the grocery or a letter dropped in the postbox. There were ever so many things which a little boy can do, but how was he to take his Father's place?

MY FATHER

Words and Music by
DeVota M. Peterson

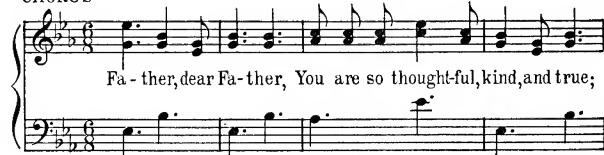


There are so man - y fa - thers I see each day I live;
You makemy life so hap - py, Help-ing me day by day;

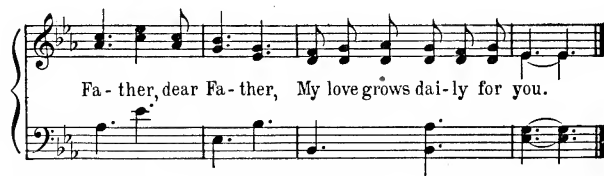


To you my ver - y own fa - ther This lit - tle message I give:
Plan - ning, and working, and giv - ing, Guid - ing me on my way.

CHORUS



Fa - ther, dear Fa - ther, You are so thought - ful, kind, and true;



Fa - ther, dear Fa - ther, My love grows dai - ly for you.

"I would like to be Father," he said at lunch time as he climbed into the big chair at the head of the table.

"That's fine," said Mother. "Have you had a busy day, Father?"

"Yes," said Little Brother. Just then the telephone rang.

"I shall have to go to Grandmother's at once," said Mother as she hung up the receiver. "Do you think that you can listen for little Sister and amuse her when she wakes up? I shall not be gone long."

"Of course, I can take care of her," said Little Brother.

Mother put on her wraps. "I hope that it does not rain," she said.

"Father wants to bring in the wood before it gets wet so that we can have a cozy fire in the living room."

By the time Mother reached Grandmother's there was no doubt about the storm. The wind blew and the sky was dark with heavy clouds.

Little Brother listened at Sister's door. She was sound asleep. He opened the door so that he could hear if she called. Then he went out to the wood which was cut ready to pile in the basement. It was in great round pieces covered with white bark which would burst into flames when lighted in the fireplace. They were heavy for a little boy to carry. Perhaps only a little boy who was taking his father's place could

have carried them. As it was, Little Brother pushed and rolled and tugged.

"Hello," called Jack. "Are you trying to do a Man's work? I just took the Morris Boys home and came this way to show you my new pony. Isn't he a beauty? He surely is strong too. You ought to see how he can draw in wood. They filled the cart, one, two, three times and emptied it into the basement. Then they closed the window for it was beginning to rain. An hour later Mother came in dripping wet.

"I do not believe that there is a dry stitch on me," she said. "It is too bad that the wood is all wet. How good a warm fire would feel. Why, where is the wood? It has all disappeared."

"It is in the basement, Mother," said Little Brother. "Jack helped me put it in with his pony."

"Did you get it in before it rained?" asked Mother.

"Yes, it is all dry," said little brother.

When Father came home that

night, he found Mother and Little Brother sitting before a warm, cheerful fire.

"Who brought in wood?" he asked. "I was thinking about it all the way home."

"Little Brother and Jack brought it in with the help of Jack's pony. It is not even wet," said Mother.

"So you *have* been taking my place today," said Father with a twinkle in his eye as he bent over to give Little Brother a great big hug and a kiss.

—Author unknown

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GOOD THINGS TO ALL PEOPLE (Course No. 18)

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PRINCIPLES AND PRACTICE OF GENEALOGY (Course No. 19b)

Chapter 12. The Pedigree Chart and the Family

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Chapter 13. Wonders of the Pedigree
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PARENT AND CHILD (Course No. 19d)

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TEACHINGS OF THE BOOK OF MORMON (Course No. 19a)

Chapter 23. The Sanction of the Good

See the Teacher's Supplement and the Manual

Chapter 24. Freedom of the Will

Evidences and Reconciliations, *Era*, vol. 52, July, 1949, pp. 448-449. Limitations placed on free agents.

Evidences and Reconciliations, "Should Church Doctrine Be Accepted Blindly?" *Era*, vol. 51, July, 1948, pp. 449, 478. Church doctrine tested by mind and emotions.

Chapter 25. Effects of the Belief in Christ Upon the Economic and Social Welfare

Antoine R. Ivins, "My Peace I Leave With You," *Era*, vol. 51, May, 1948, pp. 291, 345. A belief in Christ brings peace.

Levi Edgar Young, "Christ Came to Teach the Eternal Principles of Truth," *Church News*, April 17, 1949, p. 5. Jesus taught fundamental principles.

Chapter 26. The Place of the Church in Economic and Social Reform

Joseph F. Merrill "Freedom," *Era*, vol. 52, Nov., 1949, pp. 709, 772. Selfishness and reform discussed.

Chapter 27. On the Use of Wealth

G. Homer Durham, "The Church and Modern Society," *Era*, vol. 52, June, 1949, pp. 374, 375. The quest for economic security.

Humor, Wit, & Wisdom

THE LIFE OF THE PARTY

Neighbor: I hear your wife was the life and soul of the party.

Husband: Well, yes, she was. You see, she was the only one there who could talk louder than the radio.

LITTLE THINGS

"It's the little things that keep people awake at night," says a doctor. Especially those aged one day to eighteen years.

TRUE LOVE

It was a little girl's first day at school and the teacher was making out her registration card.

"What is your father's name?" asked the teacher.

"Daddy," replied the child.

"Yes, I know, but what does your mother call him?"

"She doesn't call him anything. She likes him."

—*Hoard's Dairyman*

STRICTLY BUSINESS

Two snowy-haired old ladies, bouncing along in an antiquated automobile through York, Pennsylvania, made an illegal turn. The traffic cop had to blow his whistle vigorously and repeatedly before they came to a stop. "Didn't you hear my whistle, lady?" he asked. Wide eyed and innocent the little lady looked at him. "Yes, indeed," she said, "but I never flirt while driving." With a grin, the amazed cop waved them on.

—*Capper's Weekly*

The most difficult job of all is that of trying to look busy when you are not.

STAND UP!

We have learned to fly through the air like birds, and in submarines we have learned to swim like fish. All that remains now is for us to learn to walk upon the earth like men.

—*Dr. Halford E. Luccock*

MODERN AGE

Men in their prayers beg the gods for health, not knowing that this is a thing they have in their own power. Through their incontinence undermining it,

they themselves become, because of their passions, the betrayers of their own health.

Now as of old the gods give men all good things, excepting only those that are baneful and injurious and useless. These, now as of old, are not gifts of the gods; men stumble into them themselves because of their own blindness and folly.

IMMORTAL TRIBUTE IN HONOR OF MOTHER

In 1910 Miss Anna Jarvis, a lady in Philadelphia, suggested that one day in every year should be set aside and celebrated in honor of all mothers.

The first Mother's Day was celebrated in a Sunday School in Philadelphia.

President Wilson in 1914 asked that the American flag be put out on every government building on the second Sunday of May every year which was set aside for Mother's Day.

An artist named Whistler thought so much of his mother that he painted a picture of her. Later it became a very famous picture.

President McKinley wore a white carnation in memory of his mother. It is now a custom for the people of the United States to wear a white carnation if the mother is dead, and a red or pink carnation if the mother is living.

England celebrated Mother's Day long before the people of the United States did, but they called it Mothering Day. Everybody that was away from home tried very hard to get home to spend the day with his mother. Everyone who was lucky enough to get home always took with him a cake for his mother. It was made of the finest flour and it was a sweet fruit cake. It was all decorated, as pretty as our birthday cakes.

An old writer said, "One good mother is worth more than a hundred schoolmasters."

Oliver Wendell Holmes said, "Youth fades, love droops, the leaves of friendship fall, but a mother's secret hope outlives them all."

—*Ralph E. Wright*

MEMORIAL TO A PROPHET— TRIBUTE TO HIS MOTHER

By Loa Gene Curtis

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea; verily I say unto you, Zion must arise and put on her beautiful garments.

—Doctrine and Covenants 82:14

WITHIN the past few years much has been done by the Church to beautify the borders of Zion through the erection of monuments and markers and landscaping the important places in the history of the Church of Jesus Christ of Latter-day Saints.

One of the most impressive landmarks, of historical interest, is the birthplace of the Prophet Joseph Smith at Sharon, Windsor County, Vermont.

Situated on the exact spot where the original Smith home was located, the Church has erected a plain but beautiful Memorial Cottage. The foundation stones of the original farm house are still in place as well as the walls of the cellar. The hearthstone, around which the Smith family gathered on many occasions, remains in its natural position and is the central feature of the present living-room. It is set in deep red brick with wrought iron trimmings and is 23 x 18½ feet with a bay 3 x 15 feet. (See picture on inside back cover. Photograph by Otto Done.)

Above the mantle are the pictures of Lucy Mack Smith, Joseph and Hyrum.

Parallel with the entrance of the Memorial Cottage, stands an impressive monument of polished Vermont granite, thirty-eight and one-half feet high, weighing thirty-nine tons, erected in memory of Joseph Smith, the Prophet who was born there December 23, 1805.

At this season, when the word "Mother" creates a depth of meaning, our hearts are turned in retrospect to some of the great mothers of history whose faith, love, understanding and encouragement have sustained their husbands and their children

"Praise to the man who communed with Jehovah! Jesus anointed that Prophet and Seer. Blessed to open the last dispensation, Kings shall extol him, and nations revere."

MOTHER TO SON

DO you know that your soul is of my soul, such a part, That you seem to be fibre and core of my heart?

None other can pain me as you, dear, can do;
None other can please me or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name,

"Like mother like son," is a saying so true,
The world will judge largely of "Mother" by you.

Be yours then the task, if task it shall be,
To force the proud world to do homage to me.

Be sure it will say when it's verdict you've won,
"She reaped as she sowed, Lo! this is her son."

—Selected

On that memorable day in the Spring of 1820, returning from the Sacred Grove, Joseph's mother was the first to notice a change in her son. His mother was the first to whom he spoke, and as his experience of that day was later disclosed to the immediate members of his family, Mother Smith believed and encouraged Joseph in his great mission unaware of the sorrow and grief that would follow all his life, including the martyrdom of Hyrum and Joseph at Carthage, Illinois.

Love, admiration and respect are truly due this great woman who was born in the town of Gilsun, Cheshire County, State of New Hampshire, July 1776. She died near Nauvoo, Illinois, May 5, 1855.

Whenever the wonderful work of Joseph and Hyrum Smith is mentioned in connection with the restoration of the Church of Jesus Christ in these latter days, and the proselyting of the gospel in its purity, the faith and encouragement of their mother will not be forgotten.

when their burdens were heavy and their trials extremely difficult to bear.

Lucy Mack Smith was a noble mother who gave birth to one of the greatest men the world has ever known, a latter-day prophet whose praises are sung today by over a million people.

My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

—Proverbs 6:20-22.



HE'S SMILED AT YEARS OF SERVICE

By Wendell J. Ashton

THE FRIENDLY gray eyes of J. Percy Goddard seem to be always smiling. Perhaps one of the reasons is that they have seen so much Sunday School joy.



J. PERCY GODDARD
Clarity Is The Need

Few there are in the Church whose Sabbath School record can match that of Brother Goddard, for leadership, faithfulness, and versatility. At the present he is a teacher trainer—guiding a group from Princeton and Thirty-first Wards in Park Stake. He recently completed fifteen years as stake president. He has served with honor on the Sunday School general board, as stake superintendent, bishop,

ward superintendent, ward secretary, and classroom teacher.

Specifically, here is the Sunday School record of this man who is loved by hundreds and respected widely as a Churchman, businessman, teacher and community builder:

Secretary—Twenty-first Ward Sunday School (Salt Lake City), 1897-98.

Superintendent—Berlin Branch Sunday School (Germany), 1900-01.

Teacher—Twenty-first Ward Sunday School (Salt Lake City), 1902-04.

Stake Board Member—Ensign Stake Sunday Schools (Salt Lake City), 1905-07.

Superintendent—Fifth Ward Sunday School (Logan, Utah), 1908-09.

Stake Board Member—Cache Stake Sunday Schools (Logan, Utah), 1909-10.

Teacher—Manhattan Branch Sunday School (New York City), 1910-11.

Teacher and Superintendent—Thirty-first Ward Sunday School (Salt Lake City), 1911-13.

Bishop—Thirty-first Ward (Salt Lake City), 1913-25.

Stake Superintendent—Liberty Stake Sunday Schools (Salt Lake City), 1925-27.

Member—Deseret Sunday School Union Board (Salt Lake City), 1927-35.

Stake President—Liberty Stake and Park Stake (Salt Lake City), 1935-50.

A Teacher Trainer—Park Stake (Salt Lake City), 1951—

J. Percy Goddard's Sunday School days began in a little town amid central Utah's sagebrush. It was named Kanosh, for the Indian chief by that name—a peacemaker with a powerful voice who was known to preach to his tribesmen all night in an effort to dissuade them from attacking whites. Percy Goddard's family moved to Salt Lake City when the boy was but nine. In the City of the Saints, his father, Benjamin Goddard, became first president of the Bureau of Information Mission of the Church, in 1902. He continued his mission on Temple Square for the next twenty-seven years.

Meanwhile, Percy pursued his studies, excelling in education and accounting. He was a teacher at the L. D. S. Business College, Utah State Agricultural College, and at the University of Utah. His accounting firm has become one of the best known in Utah.

Through the years, J. Percy Goddard has been impressed with the demands for better teaching. "Our gospel teachers need to know more about teaching methods," he will say. Again and again, President Goddard stresses the need for concrete, simple helps for the inexperienced teacher. Of his present teacher training class, he says that he is "finding my most difficult problem to make clear and concrete to inexperienced and untrained young people the principles set forth in text books."

President Goddard has not only observed teaching and learning in the classroom; he has watched teacher preparation in his home. His four children, all now married, have been Sunday School teachers. They are Norma Goddard Hobson, now a Relief Society leader in Seattle; B. Orson Goddard, member of a bishopric in North Jordan Stake; Harold W. Goddard, Sunday School teacher in Salt Lake's Hillside Stake; and Alice Ruth Drechsel, who has taught in Salt Lake's Thirty-first Ward Sunday School.

President Goddard's wife, the late Verna W. Goddard, was esteemed throughout the Church as a member of the general presidency of the Young Women's Mutual Improvement Association for more than ten years. Earlier, she was a Sunday School chorister.

Another Sunday School subject that is dear to President Goddard's heart is reverence. One of the last messages to his stake from the stake presidency prior
(See Page 153 for Conclusion)